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SPECIAL TEACHINGS
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WRITTEN DOWN BY

EDWARD CLARENCE FARNSWORTH

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INTRODUCTION

THE author is well aware that to the majority of readers the bulk of these writings will seem altogether fantastic. Many fail to interest themselves in things outside of the usual, and this failure largely invalidates their opinions. Many more refuse to consider whatever lies beyond the narrow province of hard and proven fact, and from this class a sneer is inevitable. Among theosophists are many who will judge every statement under the various heads of this book, by the authority of the "Secret Doctrine" of H. P. Blavatsky. This class should know that that marvelous work was not designed to be the compendium of universal and final truth, but rather an exposition ample as the times would warrant.

We are now in a larger cycle and the veiled language which H. P. B. and her associate Masters in their wisdom deemed necessary, may safely be superseded by plainer speech. The author makes bold to say that many things briefly touched upon by him, things outwardly at variance, are nevertheless hidden beneath the veils of the "Secret Doctrine." The author does not deny that somewhat of speculation has been allowed place in a work endeavoring to deal with phases of the ancient search for satisfying truth. At the same time he is free to confess that did not certain statements embody his own convictions, he would not

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now turn from other paths of literature to present them here for impartial consideration.

That a great World-Teacher is soon to deliver a comprehensive and enlightening message is one of his convictions. As to the purport of that modern message, he also has convictions and naturally a desire to express them.

In what are known to the world at large as early historic times, the conditions of this earth life were for the most part endurable only because of belief in man's pilgrimage to other-world rest and happiness. All exoteric religions are built upon this well-nigh universal faith. Even where the doctrine of reincarnation obtains, every teaching except the most esoteric prepares the disciple for a blessed translation to what are called higher realms. The idea of bringing heaven to earth has not heretofore been enlarged upon chiefly because of the supposed imperfectibility of physical matter as such.

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THE POLE STAR

IN bygone ages the North was deemed a sacred land. Nations antedating historic Egypt, Persia, Assyria and India; peoples older than hoariest tradition; civilizations more ancient than any whose unearthed relics yield in tantalizing fragments the secrets of a mighty past, have looked as with one common eye to a land beyond the ice barriers, a sacred land upon whose temperate shores one immovable Star of night shone from the zenith.

In that polar home of mystery towered Meru, the celestial height, the Olympus of the old Aryan Hindus, the mountain celebrated in the Vishnu Purana and other esoteric writings. Inevitably the earliest cosmogonies were built around the Pole Star and the immediate circle of his attendants. Longing for the fixed, the permanent, men yet found themselves in a world of passing things. Daily they beheld the Sun appearing and disappearing, like themselves attaining meridian only to decline into the unresponsive gloom. And then what brief fulfilment in the Moon rising but to set, waxing but to wane! So with the Stars, solitary or clustering, grouped no doubt by some mighty hand and held by some unescapable bond, and yet changeful in this, that they followed in the Sun's wake, sailing the same sea, finding the same hidden haven, and then reappearing in ceaseless circumnavigation.

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Amidst all the panorama of earth and heaven, not once did the Pole Star betray the universal unrest. From the fixed throne of the spheres he inspired his ministers, now the Stars of Ursa Major, but then the Seven Primordial Sages, moving round and round him clad in garments of resplendent flame. Mighty were they to do his will. Dispensers of the Law, apportioners of reward and punishment, to them all deeds were open, all thoughts revealed; therefore, just and sure was their measure to every world and to its every creature.

In prehistoric ages the Constellation of the Dragon, known as "the tree of knowledge," held place supreme in heaven. The great golden Dragon of Wisdom was the spine and brain of the Kosmos. Along that spine, as along the human spine, moved the sacred Kundalini Fire. In the Dragon's head and constituting the third eye, that of inmost vision, burned the sacred Mother Star known as Isis, the Germ Star, nucleus of all that is and yet shall be until the long Kosmic Night of dissolution.

In the body of the Dragon was another Star, the no less sacred Osiris, now known as Alpha Draconis, the Pole Star of centuries long, long before the Star of Bethlehem proclaimed the reshaping of ancient Truth. While Isis was the primeval Egg or Nebula, Osiris was the Egg-born, the first breaking away from that Nebula. He was "the bright Star dropped from the heart of Eternity; the beacon of hope on whose seven Rays hang the seven worlds of Being." Symbolically

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speaking, He was the child and husband of the great Mother, and through the creative Kundalini Fires or Breaths passing from one to the other of these two gigantic Suns, were engendered the hosts of heaven. That the original Pair are no longer conspicuous is due to the stupendous sacrifice whereby in the beginning of time they gave themselves to their progeny, thus making the universe one in essence, one in duty and also one in its destiny which is to be drawn back into the Parent Heart, and eventually into the unmanifested Source of all.

The idea of symbolism no doubt originated with the Pole Star Alpha and the imaginary circle formed by the moving of Ursa Major around it. Symbolism itself begins with the circle empty of the Pole Star, thus suggesting space void of visible creation. In the hoary cosmogony here mentioned, the Unmanifested One is the First Logos, while Isis and Osiris are the Second Logos. These three constitute the universal Trinity of trinities, Source of all that follows.

The first children of the Second Logos are the Third Logos, the Seven Primordial Sages before alluded to. In these matters a difference of opinion existed, for certain teachers gave the place of honor to the Seven of the Pleiadic group whose brightest star, Alcyone, they deemed the Center around which our Sun revolves in an orbit requiring hundreds of millions of years for its completion. They also taught that each of the seven planets, including our earth, is occultly connected with one of the Pleiadic Seven.

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Turning to prehistoric times, imagine ourselves upon the northmost limit of the globe with Alpha Draconis directly overhead, and of his seven Rays four are emanating from the zenith to the cardinal points. Now we behold the original cross, in this instance the cross of matter whereon all Stars and all beings are crucified until the great night of Kosmic rest.

Modern astronomy shows that the fixity of the North Star is due to the coincidence of the earth's upper pole with a certain section of the heavens; it further shows that the place of supposed stability varies slowly throughout the great cycle of the equinoxes, thereby making Vega and Alpha Draconis and Polaris and, later, Alpha Cæphus, successive sovereigns of the North. Thus modern investigation would give quietus to the ancient teaching. However, the old Illuminati have forestalled argument based on this view, for it is provable that they had charted the circle described by the pole of the earth and had computed the years necessary to its completion. Moreover the initiated few considered the earth a sphere having its cardinal points. To them the universe was also a sphere having, like the earth, its upper or positive pole, its lower or negative pole, and its equator running east and west. For reasons deeply occult they believed this earth the favored planet of those ruled by our Sun. To touch somewhat on a mystery, our Sun, although a minor luminary, was, during past ages, in direct line with the central Sushumna Ray, chiefest of the seven emanating from the true North.

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According to the teaching our earth is necessarily inclined to the great polar Source of Kosmic energy, and also to the secondary sources indicated by the other Pole Stars. Whenever, in its cycle, the pole of the earth coincides with the true North, centuries of great human progress result. As to the true North, the Egyptian builders have left a stone witness to their belief, and also a clue in the light shaft of the Pyramid of Gizeh. The Star of the pyramid was Alpha Draconis which in milleniums to come will again illumine the stone chamber at the heart of the enduring pile. Then, according to the teaching, the glory of Egypt will return, and with it, the just and wise rule of her Adept kings.

THE KOSMIC ORBITS

THE Orphic or Brahma's Egg, the golden womb of the universe from which issued Brahma or Osiris—a matter of Indian or Egyptian nomenclature—is said to be composed of seven layers or zones within and seven without. In northern latitudes an all night exposure of the photographic plate of the telescope to the circumpolar Stars, shows the Pole Star half surrounded by the arcs of successively larger circles, those of Ursa Minor, Draco and Ursa Major. The doctrine of the Golden Egg was formulated to indicate Alpha Draconis as the vitalizing principle at the Center, while the wheeling Stars of Draco formed the seven layers within, and the Stars of Ursa Major formed the seven without the Egg.

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Let it be remembered that the motion of the circum-polar groups is in the ancient theory both real and seeming; the first motion requiring ages, the second being diurnal, while the fourteen orbits described are ever surcharged with the energy of those groups. Thus is formed an inner "Ring Pass Not," and an outer division sovereign over the zodiacal constellations and all else of Stars and planets throughout the Kosmic Sphere or expanded Egg. Stars and Constellations farther and farther removed from the Center, revolve in larger and larger orbits; thus the universe consists of concentric circles, imperfect only because of the mutual attraction of all heavenly bodies. Certain of these orbits are so vast that modern astronomers, because of insufficient data, suppose that no exact system controls the comings and goings of the sky; also that Suns innumerable are destined or rather doomed to hurl on and on in straight paths deviating not save for the brief attraction of some chance neighbor methodless as the other; also they suppose that possible destruction awaits even the brightest Star of we know not what hope and promise; destruction in shape of some onrushing fiery giant, or some dark derelict from unsoundable abysses and unthinkable æons of space and time.

That dead worlds should clash is not strange since a wise law draws them together says the Secret Science; but that living Suns presiding over planetary evolutions should destroy each other even in the mazes of the Milky Way the Secret Science emphatically denies.

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To complete his journey from the southern to the northern limit of the Milky Way our Sun requires not less than fifty million years. Astronomers have not yet detected a curve in his path, but then only a fraction of his orbit shall have been measured by that vast journey. While Alpha Draconis was deemed to be the true Center of Kosmic evolution, certain ancient teachers believed that our Sun is a planet to the Pleiadic group, which in turn revolves around the Pole Star. In the Greek legend of the seven daughters of Atlas, one of whom, Sterope, married a mortal, and all of whom were translated to the sky, is hidden a mystery of occultism. Sterope, who hid herself for shame and who therefore has been called the "lost Pleiad," is, according to some teachers, at the head of this septenary group, and therefore in direct touch with the Supreme Center.

Divine Wisdom has decreed that the highest world of being is, by the law of polar opposites, bound to the lowest. Thus the allegory is endowed with mystical and magical meaning. It is taught that, because of undeveloped possibilities, our Sun is one of the lowest Suns and so receives directly the seventh or highest Pleiadic Ray. Our earth for the same reason one of the lowest planets, receives directly, through the medium of our Solar Logos, that seventh Ray. It contacts the earth at a particular point, which at the autumnal equinox 2170 B. C. was identical with the shaft of the great Pyramid, which, saith the legend, was built by an Adept king.

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The influence of the Pleiades makes for universal harmony, as hinted in the book of Job, and their seventh Star has been called the Christ Star, the true source of the Christos as a Kosmic principle. For this reason it was held that the Avatars, or Divine descents into flesh, have taken place on this earth only.

THE PLANETARY PROCESS

THE Masters of the "Ancient Arcane Wisdom" were men who had learned the lesson of humility, for the scheme of creation as understood by them, showed things the highest to be evolved from things the lowest and the stone rejected by the builders becoming at last the head of the corner. The following is an outline of special teaching in regard to man's origin, progress and attainment.

This world's humanity whose destiny is of the loftiest, is made up of failures from the evolutions of other worlds, all of them apparently higher than this globe-chain. Our solar system is ruled by the Logos, the ten Hierarchies of perfected Beings whose habitation is the ten-fold Sun. These Hierarchies may be considered as colors in an ascending series, seven visible and three beyond our vision. Each Hierarchy is the Solar Father or Author of his Ray. In ascending order these Rays are (1) violet, (2) red, (3) green, (4) indigo, (5) yellow, (6) light-blue, (7) orange, (8) beyond normal vision, (9) beyond, (10) beyond.

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The ten planets governed by the Hierarchies are in descending series as follows: (1) Jupiter, light-blue, (2) Mercury, yellow, (3) Venus, indigo, (4) Saturn, green, (5) Mars, red, (6) Moon, violet, (7) Earth, orange, (8) Neptune, below normal vision, (9) Uranus, below, (10) outmost planet, unknown to physical science, below.

The (1) Violet Hierarchy has for polar opposite (1) Jupiter, light-blue. The (2) Red Hierarchy has for polar opposite (2) Mercury, yellow. The (3) Green Hierarchy has for opposite (3) Venus, indigo. The rest of the series follow in like order. Each of the ten planets is built from ten grades of substance, each Solar Hierarchy building that grade which is his polar opposite; thus the (1) Violet or lowest Hierarchy builds the highest planetary substance, which, following the usual esoteric enumeration, we shall call the seventh, in other words, the Atmic plane of the planets. The (2) Red Hierarchy builds the (6) yellow or Buddhic plane of the planets and so on. The (7) Orange Hierarchy builds the first material plane of the planets. The 8th Hierarchy builds the denser material plane and so on. Only the greatest Hierarchy can compress the rock and mineral framework of the globe-chains. Exoteric, and even esoteric instructions are full of blinds, and it may here be stated that the scheme of the planetary chains is quite unlike that given in such works as A. P. Sinnett's "Esoteric Buddhism." Every planetary chain is built on the same model; thus the dense center of each is a quater-

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nary of colors from the orange downward. Next above the orange, and penetrating its lighter parts, is the larger Astral globe of violet; next larger and so more refined, is the red Kamic globe penetrating a more dense orange matter; next larger is the green globe of lower Manas penetrating still deeper; next larger is the indigo, higher Manas; then Buddhi, yellow, and lastly Atma, light-blue, penetrating all of the orange. The globes of each chain which correspond to the 8th, 9th and 10th Hierarchies, are unevolved and contracted and not really connected with our septenary evolution. However, the orange of our chain, correspondent of the 7th Hierarchy, will in time expand to a sun-like splendor.

The Solar Builders having finished the globe-chains, each Hierarchy of the ten, or—if we confine the explanation to our system of evolution—each Hierarchy of the seven, emanated to the globe-chain in his keeping the lives—analagous to the monads of Leibnitz—that were to perfect themselves in seven consecutive rounds. A round is a descent through seven shades of a prismatic color, then an ascent through the same.

To exemplify, a round of Jupiter is in descent 1st, light-blue; 2nd, yellow-light-blue; 3rd, indigo-light-blue; 4th, green-light-blue; 5th, red-light-blue; 6th, violet-light-blue; 7th, orange-light-blue. In ascent, the order is reversed. The Jupiter evolution, the source of man's seventh or highest principle or body, is the evolution farthest removed from that of our

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planet. It is a simple primary one, normally confined to the seven divisions of the highest globe of the chain, and begins the "group-soul" evolutions of other chains.

In the first round of Jupiter the lives, beginning in the pure light-blue, penetrate only to a certain extent the increasingly dense divisions of the seventh or highest globe. It holds true of all globe-chains that only in the lowest arc of the fourth round do the lives begin to penetrate the lower shades of the dominating color. In each round is described a larger circle, but only in the seventh round of Jupiter is the highest region of the light-blue and the lowest of the orange-light-blue explored.

The Mercury-yellow-evolution, although one lower in the scale, emanated from the (2) Red Hierarchy of the Logos. The life-wave to Mercury passing through the sixth globe of the Jupiter chain, carried with it certain of the light-blue that had descended to that globe because they were better fitted for the Mercury evolution. These uniting with the Mercury monads originated the dual evolution of Atma-Buddhi.

The wave from the (3) Green Hierarchy to Venus, indigo, passed through the fifth globe of Jupiter and Mercury, carrying with it from ^{many} each, many who had dropped to ^{these} these globes in seeking a yet lower evolution. Thus we have in the Venus scheme the group-soul, Atma-Buddhi-Manas. The wave from the (4) Indigo Hierarchy passed through the fourth globe of Jupiter, Mercury and Venus, carrying many ^{down} down

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to the Saturn evolution which is Atma-Buddhi-Manas and lower Manas. It is seen that Jupiter is the father of the higher triad and Saturn the father of the lower quaternary. The wave from the (5) Yellow Hierarchy passed through the third globe of the planets down to Mars, red. The Martian scheme is therefore Atma-Buddhi-Manas-lower Manas and Kama. The wave from the (6) Light-blue Hierarchy passed through the second globe of the planets to the Moon-chain, violet; so that evolution was a six-fold one. The wave from the (7) Orange Hierarchy passed through the first globe of the planets to our own globe-chain, orange, so our scheme is the seven-fold one described in exoteric works.

The normal Moon-chain beings, having finished their evolution, were united to their Solar Hierarchy, but the failures, of whom there were six classes, came here and united themselves with the only part of man native to this world, to wit, the various grades of humble physical lives emanated by the Orange Hierarchy. Ultimately the failures of the six globe-chains were gathered into group-souls on our earth at the lowest arc yet explored, and therefore in the middle of the fourth round.

In the Venus scheme were certain entities of a peculiar sort. Not adapted to their globe evolution, they had dropped to lower globe conditions in their chain. There they had contacted the life-wave to Saturn and to Mars and to the Moon, without having been drawn into any of these; but the life-wave flowing to our

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earth proved an attraction too strong for them. At first they refused to incarnate here in the degraded forms constructed by the failures of the six preceeding globe-chains. Compelled to choose, they consented later. These entities from Venus are the triad Atma-Buddhi-Manas, the higher Ego of man. We have found that before that incarnation the men of Earth had acquired Atma-Buddhi-Manas from the Moon Pitris or forefathers, but in a low degree of development; hence, from the engrafting of the higher Ego on the backward tree of man's higher principles, came all the fruit of our present development.

It will be seen that in reality man has two egos, the Moon-trinity of higher principles and the Venus-trinity. Man's lower principles have not thus been duplicated. Perfecting his higher nature, man will find a double power assisting him in the sublime ascent to the goal of this world.

The statement in "The Secret Doctrine" that seven races of men — yet to be — appeared simultaneously on the seven zones or globes of our chain, is a veiled reference to septenary man. Thus early, though in very imperfect way, every incarnated man — yet to be — by virtue of his seven principles or souls, each of which was allied to its race — and six of which came through the Lunar ancestors — already lived on the seven globes; and this even before the incarnation of the Solar ancestors or higher Egos.

During normal incarnation, man as explained is a seven-fold group-soul; or — everything considered —

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even a ten-fold group-soul; but be the incarnation normal or abnormal, his various souls are unified, made to appear one, by the "I am I!" of the highest soul-consciousness in him, which in abnormal incarnation is the Astral or personal will consciousness, or else the Kamic or selfish desire consciousness. In normal incarnation, the Atmic or spiritual will consciousness is the real unifier, although the "I am I!" would seem to originate in the physical brain, chief center of material body consciousness during earth-life.

The materialist has yet to learn that after death of the physical body the "I am I!" continues, although material consciousness is no longer included in the unified group-soul. The entity passing to more and more interior planes, the unifying spiritual will dominates a lessening group until, on the Devachanic plane, the seven-fold becomes the trinity. In return to incarnation, the spiritual will by a reverse process enlarges its dominion and again is the unifying soul of the seven.

To the man of today his affirmation, "I am physical body!" is so obviously true that it cannot well be subordinate to his affirmation, "I am soul!" which really is more or less a matter of faith; while his affirmation "I am spirit!" is even more so. How different the affirmation of a being of the perfected seventh race with whom faith has become clearest sight. Owing not only to the individualization of his every consciousness, but also to the harmonious union of all as one group-soul consciousness, he can say with full

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realization, "I am seven in one!" or, if he choose, he can make any of the seven the dominating consciousness and think and act in that as though the others were non-existent. From this we may know of the Solar Logos that while the ten Hierarchies have the Supreme Consciousness of absolute Oneness, any Hierarchy or any member thereof, can at will focus the consciousness of the entire ten in himself, or, shutting out all others, he can think and act with the consciousness of any single Hierarchy, although by natural bent he would act with that of his own Hierarchy. The completed evolution of the solar system will enable every entity to focus in himself the Supreme Consciousness of the Logos, or the consciousness of any of the Solar Hierarchies. Kosmic evolution is ever toward a grander correspondent of this solar unity, the goal being Kosmic group-soul consciousness.

As we have defined him, man the group-soul is comparable to a shaped and centered sphere. On the other hand, life in the lower kingdoms is more or less nebulous. Thus of the insect creation every group-soul sends out millions of lives in tiny physical bodies, each magnetically connected with its source. Higher and higher in the scale of being the group-soul's output is less and less; the nebula is condensing and cohering to an orb. The lives whose like in the insect creation were scattered far and wide, are more and more gathered into fewer and fewer physical bodies until in the higher creatures the animal soul permeates a single body, the physical manifestation of a group-soul

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once embryonic, and still infantile when compared to that of man the septenary.

In the ultimate condition of Earth's humanity as one gigantic and complex group-soul, is seen the perfected correspondent of the nebulous group-soul of the insect family. Thus everywhere the law of polar opposites links together things and conditions outwardly the most diverse. Were it otherwise, the final unification of all life would be an unfulfilable dream, and the pessimist rather than the optimist would be the logical and convincing reasoner.

The beings of other world-schemes are especially interested in the scheme of this earth, for, as already shown, our evolution synthesizes all preceeding ones. The beings of the Mercury scheme have developed a sense of oneness with Higher Powers not to be attained by this humanity. The beings of the Venus scheme have a pure intelligence transcending that acquirable by our Masters. On the other hand, these ethereal beings know nothing of material things, nor can they ever know until perfected man shall show to them the fruit of triumph over hard earth conditions. In exchange, these lofty beings will communicate to man every result of their own peculiar evolution. In like manner, every perfected humanity of every world will bring its sheaves to one common sharing; and because of this, the perfection of individual consciousness shall be attained.

Whether or not the planets of our system are inhabited is a question provocative of much discussion. To

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those who know nothing of globe-chains the question seems easy to answer; for have they not found the Moon devoid of atmosphere and Jupiter still at almost fire heat? while Uranus and Neptune are not yet sufficiently dense to sustain other than marine life. Swedenborg was led to believe that he met and conversed with beings once men on both the material planet Jupiter and the material Moon; but, in the days of the Swedish seer, astronomers had not discovered the planetary conditions above mentioned, which as can be seen, discredit his statements.

Having outlined the manner of building each planet, also its scheme of evolution, we readily see that any evolution upon the material globe of Jupiter must be far below the limit of the normal which is confined to the seventh globe. Evolution upon the material globe of Mercury is one degree higher than on that of Jupiter because the normal evolution of the former extends down through the sixth globe. Upon the material globe of Venus, evolution is one degree higher than on that of Mercury because on Venus the normal evolution extends down through the fifth globe. Following this procedure we find life one degree higher upon the material globe of Saturn. On Mars the material evolution is two globes below the normal, hence the impossibility of intelligent agency in constructing the so-called canals.

X If the material Moon were habitable the entities there would be failures who had dropped one globe from the normal. Occult Science recognizes no normal

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material globe evolution until in downward descent our globe-chain is reached. While Occult Science admits the conclusion of many votaries of Material Science that the material globes are inhabited, or at least support some form of animal or vegetable life, it contends that no means of communication devisable by man will establish relations with the physical worlds of our system.

THE OUTER PLANETS

IT is commonly observed that many creatures of the animal kingdom possess certain faculties not given to man. The homing instinct of birds and certain animals is well known. The intelligence of bees and ants while known, is unaccounted for by those not having the clue.

Occult Science teaches that the kingdom next below us is to some extent in the evolutionary wave emanating from the 8th Hierarchy. Civilized man when less advanced than now possessed certain faculties peculiar to the evolution due to that Hierarchy, but his higher principles have since drawn him from the eighth life-wave and confined him to his proper sphere, the seven-fold evolution.

Physical Science holds that the Sun, as seen from the outer planets, is a mere star incapable of lighting and warming them; so organic life is there environed by conditions cheerless indeed. Occult Science teaches that the highest Rays of our Sun are well-nigh unseen and unfelt in a globe emanating from the (7) Orange

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Hierarchy. In Neptune, the next planet in the long descent from Jupiter, the eighth Solar Ray becomes visible; therefore to that planet the Sun is not diminished in any of his properties.

No Ray of the Sun is to any extent seen or felt until it contacts its polar opposite; thus the Ray from the (7) Orange Hierarchy is visible to man and every other entity of our physical evolution because the eye of the physical body is its polar opposite. The orange-violet Ray is also visible to physical man. Because of his Astral body the true violet is possible to man's Astral sight; and so on. The entities of the animal kingdom have in imperfect way the entire seven principles, so to them the seven orange-tinted Solar Rays are visible. This earth is not the true home of the animal creation which is but passing through it to an eight-fold evolution even as we passed through the six-fold evolution of the Moon-chain. The vegetable kingdom is a globe-chain behind the animal; the mineral kingdom is a globe-chain behind the vegetable. What is now the vegetable kingdom emanated from the 9th Hierarchy and will find its appropriate place of development on the planet Uranus. The mineral kingdom emanated from the 10th Hierarchy, and will find its appropriate place of development on the outmost planet.

Each of the ten creative Solar Rays finds its best field of distinguishing activity when in descent it contacts the lowest aspect of its polar opposite. Therefore the animal, the vegetable and the mineral kingdoms

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all about us, now fall far short of indicating their possibilities when, in its appropriate globe-chain, each of the three shall have contacted the full creative power of its own Solar Hierarchy.

The three lower kingdoms destined for the outer planets, have during long ages been detained here for good reasons. Since first he became a septenary, man, of all beings to be found in the seven globe-chains, has in some ways most nearly approached the fulness of the highest Divine Archetypes. In future æons the lower kingdoms on their respective planets shall each compass an evolution not unlike that of man, yet more comprehensive than his is capable of becoming.

“The unity of structural plan characterizing all vertebrates” is due to imitation of man’s physical body as it has been in different eras of his world-history. As man consciously or unconsciously patterns after the Solar Logos, especially his own Hierarchy, so the animal unconsciously patterns after the human model, while the vegetable in more imperfect way patterns after the animal, and the mineral after the plant. This patterning, due to propinquity, is in the wise plan of those great Hierarchies who have in charge the special evolution of the so-called lower kingdoms. What to the animal kingdom should always have been an advantageous association eventually helpful to man himself, has too often been made disadvantageous by his ignorance and cruelty. Hence the need of that enlightening which the Arcane Science affords.

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When perfected the animal kingdom will have eight principles and eight senses, that is, it will embody eight colors. The vegetable kingdom will have an additional principle, sense and color. The mineral kingdom will have ten principles, ten senses and ten colors, thus representing the ultimate possibilities of our solar system.

The Jupiter evolution and that of Mercury, Venus, Saturn, Mars, the Moon, and the Earth, are each perfected in seven consecutive rounds; then the scheme differs. Neptune, destined to become a completer Venus, also Uranus, to become a completer Mercury, together with the outmost planet, to become a completer Jupiter, will each be perfected in ten rounds. The tenth planet will gather to itself all of the failures from the lowest subplane of Jupiter downward through the lowest conditions of the eight succeeding planets.

The statement in "The Secret Doctrine" that Uranus and Neptune do not belong to our system — which statement by implication includes the outmost planet — is a blind, for the three prove their origin by revolving round the common Center. Their system is that of the tenary scheme already described.

The Moon having finished her normal evolution, is giving from her lowest sub-planes to the planets above mentioned. Ere the tenth planet has finished its upward course, all but the dregs of the preceding nine shall be gathered to it. The dark orbs mistaken by astronomers for dead Suns are but the residuum of planetary processes vaster than that of our tenary

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scheme. The residuum of any planetary scheme does not really belong to it, but rather to one whose Logos, reaching higher and therefore lower, shall yet lift that residuum to unity with itself.

Drawn into some fiery collision, the residuum of our tenth planet will begin in the first spiral of the nebula a prodigious ascent requiring unthinkable æons for its culmination. Evidently the evolutionary scheme of the Wisdom-Religion is not that of the Darwinians. Never, according to the former, can a mineral in this world become a vegetable; no vegetable can become an animal; no animal, unless of the "delayed races," can become a man. When the human race has attained a certain development, then, because of the law of magnetic attraction, the animal creation will seek its own globe-chain.

When constructed by their Hierarchies, the physical globes of the ten sacred planets were self-luminous. After the appearance of the Kamic principle they became fiery. These have since cooled and, in the case of all preceding the physical globe of our earth-chain, they will so remain, emitting only the reflected light of the Sun. Jupiter is self-luminous only on the highest globe of his chain where his evolution is concentrated. Mercury is self-luminous on his two higher globes because of the evolution of Atma-Buddhi. Venus is self-luminous on her three upper globes because of the triple evolution, Atma-Buddhi-Manas. When her evolution is complete the Earth will be self-luminous on the entire seven globes

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of the chain. Neptune will be self-luminous on eight of his globes, two of which are physical. Uranus will be self-luminous on nine of his globes, three of which are physical; the outmost planet on the entire ten of his chain, four of which are physical. The lowest globe of that planet while as a whole self-luminous, will contain the unassimilated residuum of all planetary chains.

The characteristic color of the globes of any chain are tinted, or will be, by the dominating color of the chain. Thus the orange of our earth will tint every globe including the light-blue or highest. The Moon in her prime was self-luminous on six globes beginning with the Astral. Her perfected humanity has returned to the Solar Logos, while, as we have seen, her unperfected life has passed to this globe which in exoteric parlance is therefore said to be a reincarnation of the Moon-chain.

Those self-luminous globes whereon the normal evolution of a chain is accomplished, will, with their humanities pass upward to the Solar Logos. All lower globes of the chain must pass down to assimilation with more material conditions on other planets.

THE SECRET PLANETS

IN certain esoteric instructions mention is made of what are known as the secret planets. Information concerning these has always been withheld from the general public, and even in the schools of occultism the knowledge imparted has been but meagre. However, in this Aquarian age of larger receptivity and

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assimilation, something about these planets may be given out.

To physical eyes the Moon shines with but the borrowed light of the Sun ; yet to Astral sight it becomes the violet planet. This it was to an earlier age when the "third-eye," that of spiritual vision, was generally operative. As previously explained, the violet Astral globe of the Moon-chain was the basic sphere of the lunar evolution. When the higher globes of that chain, together with the perfected Moon humanity, were united with the Solar Logos, a considerable residuum of the violet globe remained. Of that residuum whatever is assimilable by our chain is passing to this planet but with it a cruder residuum passes through our chain to the outer planets. Thus the Moon's Astral influence is both beneficent and malevolent, and yet not malevolent if one comprehend the outcome.

Seen by the early races, Mars was the red planet ; red to-day because in this world-period the red of Mars, the Kamic principle emanating from the basic globe of the Martian scheme, penetrates and rules the lower quaternary of man's and therefore of earth's seven-fold constitution. Hence the Martian red is to some extent visible to physical eyes. To the ancient races Saturn was the planet from whose green globe the thought-force of its humanity was directed downward even to the abode of terrestrial man, there to strengthen in him that middle principle which welds the upper and the lower triad.

So for adequate reasons Venus in other times was

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the indigo sphere, Mercury the yellow, and Jupiter the light-blue. We are told that in a future age the planets are to shine each in distinctive color more resplendent than before and this because of man's clarified vision. During the fifth round Saturn shall be seen as the green predominating sphere. Throughout the sixth round Venus is to be the indigo ruling star, and throughout the seventh round the yellow Mercury shall reign sovereign over all.

THE KOSMIC PROCESS

“THE Planetary Process” shows the law whereby in successive rounds greater heights and likewise profounder deeps are attained, and therefore larger circles are encompassed. This law, having widest application, governs the Kosmic process, the succession of universes.

In an early Kosmic Day unthinkable æons behind us, the light of the Kosmic Logos but little penetrated the abyss which may be called its negative pole. For immeasurable regions of that abyss evolution did not yet exist, while the unassimilated residuum of actual evolution was indeed considerable. Successive evolutionary periods enabled the Kosmic Logos to penetrate lower and lower conditions of matter, while its own evolution lifted it more and more toward the Supreme Unmanifest. These evolutionary periods have enlarged the visible universe not to that “limitless” which the physicist supposes, but in fact to proportions which the most modern telescope suggests rather than reveals.

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The lowest conditions from which the present Kosmos originated are unknowable to man. That they are much lower than those of preceding evolutionary periods analogy reveals. Because the downward arc of the present great cycle of progress descends further than that of any preceding one, it follows that the opposite arc is to lift the foremost life to greater heights than heretofore attained. Thus from period to period the Kosmic process grows vaster and more intricate, and still there exist unsounded deeps and therefore unscaled heights before whose contemplation finite mind utterly fails.

Ere the Absolute can be wholly expressed, its ultimate opposite must be explored. All life rising from that ultimate must in the Kosmic process attain highest polar relation to the Absolute. Then through the great Kosmic Heart every being shall share in the grandest evolution of the lowest deep of matter. The Kosmic Logos is all-powerful, hence failure wheresoever witnessed, is due to misplacement because of which the appropriate Ray from the Kosmic Logos is not contacted. Furthermore, misplacement after all is seeming and not real because the outcome of the Kosmic process demands that very misplacement and the experience of failure therein.

When the real upward course of a misplaced entity begins, necessarily in a lower environment, the lesson of failure will carry it past the critical point which otherwise it could never have surmounted. Through the manifold adjustments of the seemingly stern but really

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compassionate law of Karma, harmony is evolved from discord and sweet from bitter. Not comprehending these things, the fool has said in his heart, "There is no God," while the shallow illogical sentimentalist even declares that evil is but a false appearing, and good alone is real.

THE KOSMIC SCHEME

THE essential nature of the manifested universe and therefore its relation to the hidden First Cause, also the end to be attained through Kosmic manifestation, have inspired philosophers and theologians in every age and country producing men capable of pondering the deep things of God. Touching these momentous questions, the ancient Arcane Science has its contribution to thought and, while the assertion may seem overbold, it has also its contribution to knowledge. Every pure monism constructed, or constructible by the philosophically ingenious, contains a dualism, either obvious or more or less concealed. Avoiding this contradiction, this fatal pitfall, the Arcane Science at once declares for dualism.

The universe in toto is two-fold, to wit, the ever-concealed Positive Pole and the periodically manifested negative pole. To finite mind and perhaps to all mind whatsoever, Being on its secret side is wholly perfect. To bring about a corresponding perfection in the negative aspect or pole of Itself, in other words, to attain rounded perfection — that of both the inner and the

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outer—the Unmanifested employs what is known as manifestation.

From the view-point of man, and no doubt from that of beings far above him, the First Cause is limitless in what we define as time and space; therefore can the First Cause express Itself outwardly in nothing less than what to us, though not necessarily to Itself, is illimitable time and space. That this operation is yet far from the finish is proved by birth, death and decay everywhere within and without the confines of our solar system.

Every atom called into manifestation by the Positive Pole of Being, has its correspondent in the Positive; therefore must that atom attain to negative perfection, for should it be destroyed or permanently dwarfed, then rounded perfection of the Whole will to that extent be defective. There is no human standard by which to determine the ultimate value of things now denominated great or small. Thus, in the final perfection of all spheres, the stone by the wayside may rank with the brain of Plato, or the heart of Buddha.

That which is perfect is immutable. The imperfect on the way to perfection is subject to cyclic change, but its waxings and wanings, its comings and goings, are in ever-enlarging cycles. On the other hand, that which retrogrades now moves in lessening cycles like the outworn earth-encircling Moon once revolving in the planetary paths. In their succession universes tend to perfection and so to permanence; a reachable condition according to the Secret Science. This

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permanence means the immutability of the Whole. Nevertheless the Positive and the negative, however conjoined, are still the inner and the outer of the One, hence duality in Unity is the necessary outcome of the Kosmic scheme.

The statement in theosophical writings that the manifest emanated from the Unmanifest, refers solely to activity after rest or pralaya. The origin of the manifest like that of the Unmanifest is beyond the scope of human mind; still it is for the spiritual well-being of mankind that some matters are beyond the "explanation" of Scientific Materialism.

LOVE

ACCORDING to the chronology of the Arcane Science, the human race, at first sexless and then androgyne, later separated into sexes. In theosophical writings the cause of separation is said to be the loss to the human entity of the balance between mind, the developing positive male principle, and desire, the developing negative female principle. Had not this separation occurred, then in the downward arc of its progress the human entity, because contacting more and more material states, would have become confirmed in self-sufficiency and as result the unity of the manifest, as far as this planetary chain is concerned, would have been unaccomplishable.

In every human heart is an inviolate shrine, nor can mother, father, wife, husband, or any earthly love reach

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what is sacred to its Polar Opposite in the Unmanifest. All drawing together whether through ideal friendship, or any form of love, has, far beneath the obvious, the secret desire of the spirit to attain true relation to love's unseen Source.

Only through higher and higher intermediates can this be accomplished. The ordinary intermediates are those earthly loves into which one is born and those achieved during life. A higher intermediate is the love into which every pure religion lifts one, that of some exalted being endowed with every human virtue many times magnified. This is well, for such beings exist; yet, according to the Secret Science, they are only intermediates though very necessary ones.

The "heathen," bowing to wood and stone, seeks in his poor way an intermediate better than ordinary love has revealed to him. This too is well, for every human foot must touch the first rude stepping stone in the long ascent to Truth. On a higher stone such dull idols are flung away that more adequate ones may mould the man, for, like his civilized and even his "enlightened" brother, he must have his idols.

Among the three supreme Kosmic forces, Mind is the enlightener; Will is the strengthener; but Love is the binder. From one point of view the chief end attainable through the Kosmic process is first the binding together of every atom of the manifest, and ultimately the binding together of both the manifest and the Unmanifest. Because of this view, Love is usually deemed the Supreme Kosmic force.

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MINERAL AND VEGETABLE LIVES

BY the law of polar opposites, the lowest kingdom of nature emanated from that Hierarchy of the Solar Logos, which, as we have seen, compressed the mineral foundations of the globe chains. The lives informing the mineral kingdom of our material globe have passed through the lowest globes of the planetary series beginning with Jupiter.

The lives which inform what is known as the occult metals, during their slow descent have acquired certain characteristics from the planets. Thus tin is occultly related to Jupiter, quicksilver to Mercury, copper to Venus, lead to Saturn, iron to Mars, silver to the Moon and gold to the Sun itself. In descent through the planetary chains, the mineral substances have gradually hardened. All have acquired maximum density on our chain.

In humble conditions far below the plain of self-consciousness, the occult minerals here begin their mission of service, thus preparing themselves for vastly greater service and advancement on the globe-chain where the mineral kingdom is to attain the highest and fullest self-conscious life possible in our solar scheme.

Gold, whose characteristics were derived from the tenth Hierarchy itself, is fitted by endowment for supreme service. Crowning the heads of kings, it is the insignia of their authority. In adorning the palace and beautifying the temple, its uses have been manifold, as also in the ceremonial of worship. A little

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band of gold is the token of cemented friendship and of plighted troth, while, in the mechanical arts, the untarnishable and most malleable and ductile of metals proves itself invaluable. On the other hand, evil men have perverted its uses till every crime in the calendar is instigated by the greed of gold.

The lives which inform the vegetable kingdom emanated from the ninth Hierarchy of the Solar Logos. These have been filled with capability for service by their Solar Source and also by the planets in descending series. Thus the atomic lives of wheat, that most generally useful of grains, is the gift of Venus to our planet. Because the vegetable kingdom is nearer to its own planet and so nearer to man, it renders to him a service more obvious than that of the mineral kingdom. It affords him food and shelter and healing, while the beauty and fragrance of the floral world are a pure delight. On the other hand, the virus of evil suggestion emanated by mankind has tainted certain species with virulent poison.

SOUND AND COLOR

IN the Grecian School of Pythagoras the pupil was taught concerning those primal and universal models after which were created both the huge and the infinitesimal. The orbital sweep of Suns and the whirling dance of atoms each around a pivotal point of balance, were a Kosmic symphony of motion and color and sound emanating from the grain of dust as

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also from the august Attendants of the Polar Star. Therefore, while in the curriculum of the great Initiate geometry was compulsory, the study of music was no less so. In the system of Pythagoras the notes of the musical scale, like the seven primaries of the color scale, were each divisible into seven. Every note and its sub-divisions corresponded to a certain planet and its septenary evolution.

Beginning with Jupiter, thus far the highest planet in our system, the musical scheme was as follows: the seven sub-divisions of the note G were sacred to the planet of the light-blue. These tones in the "music of the spheres" were said to be ineffably sweet and pure, but necessarily of limited range. F was the note sacred to Mercury the yellow planet. The seven sub-divisions of this note, in addition to those of G, gave to the Buddhic planet a range of fourteen tones. E was sacred to Venus, the dark-blue planet of pure intelligence, whose range was therefore augmented to twenty-one tones. D was sacred to Saturn, the green planet of the mundane mind, whose musical resources were indicated by twenty-eight tones. C gave to Mars, the red planet of purified passion, no less than thirty-five tones. B was sacred to the Moon, mother of the violet Astral envelope of man, and gave to her an ample harp of six strings and forty-two tones; while to Earth, orange, mother of the physical form, the A gave the full gamut of forty-nine tones. The upper A necessary to the full octave, was sacred to the Sun, and began his series of ten ascending notes corre-

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sponding to his ten Hierarchies, and culminating on the high C.

In the planetary scale three notes and their subdivisions lie below the A of our globe-chain. These are the polar opposites of the A, B, C, of the 8th, 9th and 10th Hierarchies of the Logos. The scale beginning with the low G is now discordant with the untold suffering, the horror and the rage of our younger brothers of the "brute kingdom," but in future æons it is to be wholly attuned to their enduring and triumph. What ear or what intelligence in any world or time that kills and eats, and even wantonly destroys, can comprehend its depth and grandeur and appealing power?

PLANES OF FORCE

OCCULT Science divides both the solar system and the constitution of man into seven planes or states of consciousness. The lowest material plane and the highest plane, with all planes between, are of identical substance in different rates of vibration and different degrees of compression.

The plane of matter, so-called, and all higher planes are in truth planes of force. This force resides in microscopic points known as corpuscles. The following figures give an idea of the relative density of the seven planes; also they hint at the undeveloped possibilities of the lower plane. On the seventh human plane, as on the seventh plane of Jupiter, its source, substance is so attenuated that an atom of force contains but one of

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these tiny corpuscles. On the sixth plane of man and of Mercury, an atom contains 49 corpuscles. On the fifth plane of man and of Venus, an atom contains a little over 2,400 corpuscles. On the fourth plane of man and of Saturn, an atom contains not less than 119,600 corpuscles. On the third plane of man and of Mars an atom contains about 5,830,600 corpuscles. On the second plane of man and of the Moon, an atom contains about 285,700,000 corpuscles; while on the plane of the physical body and of the earth, an atom contains about 14,000,000,000 corpuscles.

A long evolution downward from their source has developed the atoms of man's seventh principle, and made that principle what it is. While in theory every corpuscle in man's physical vehicle is capable of an evolution analagous to that of those in his seventh, probably, in the refining and purifying of the physical, many corpuscles are to be discarded, and in the wise economy of nature, used elsewhere.

It is an open secret of Occultism that in mastering his lower self, man masters all within the domain of the seven human and planetary principles. Let it be understood that the enormous forces compressed in man's lowest vehicle are his whenever he acquires the key which unlocks them. The key is indicated by the words harmonious vibration. When the many corpuscles and atoms of the physical man accord with the vibrations of the atoms or corpuscles of his seventh principle, all power will be won by the unselfish aspirant.

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FIRE

THE essential nature of Fire is well known to the occultist, but because his idea thereof differs radically from that of the material scientist, he usually has stated in a veiled way what if outspoken would excite opposition and ridicule. Now that the day of materialism is waning and idealism is rising into its own, certain veils may be removed from one of the great central mysteries, that of Fire.

In Gnostic philosophy pure Fire is the summit of all manifest intelligence. So also in the most arcane ancient teachings pure Fire is the infinite potency of Will, Desire and Mind born from the concealed Potentiality. "It is the origin and end of every material thing. It is divine substance." As known to physical sense in this immature age of the world, Fire is an igniting, burning and consuming element. And yet the pure Breath or Breaths of the Solar Logos never consume, neither do they kindle and burn until in descent their Jiva becomes Prana in those globes of the planetary chains which manifest the lower four of the seven Cosmic principles. Definite perception of heat in the Solar Rays begins with the normal evolution of the Saturn chain and culminates with that of the outmost planet. Not until the pure Solar Flame encounters the Kamic principle in any of Nature's kingdoms, is real heat produced. Thus in the first round of our globe and even later ere the Kamic element was to some extent developed, Fire manifested as a cool shin-

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ing. This condition shall again obtain in the seventh round when the Kamic or gross element of desire shall have been transmuted into Divine Love.

In the "Gita" it is written that "the senses moving toward their appropriate objects are producers of heat and cold," and so it is. In the present stage of our planetary life heat is necessary to all organisms, but overplus withers and kills, while decrease of normal heat chills and dwarfs and also kills.

Entering our solar system comets are "cold flame," but encountering the Kamic element they generate heat as did the planets before them. Seen from the plane of the Solar Logos the Sun is mostly a cool Radiance. Seen from an environment of impure Kamic matter and through the eyes of man's Kamic organism, the Sun is wholly a consuming Fire. It is this illusion, this hot visible sun, and, throughout Kosmos, the innumerable burning and visible stars which in "The Secret Doctrine" are said to be the lowest aspect of the Word.

Certain incidents in the Old Testament narrative contradict well-nigh universal belief and experience concerning Fire. Thus we read of Moses on Horeb that he turned aside to see why the flaming bush was not burned. Then the Lord called to Moses and He said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Again, Shadrach, Meshach and Abed-nego were untouched by the furnace flame which slew those who cast them into it.

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The bush which burned not, though like others of its kind, was for the occasion surrounded by an atmosphere free from impure Kama, a pure and holy atmosphere which no man, not even Moses, could breathe; hence the command, "Draw not nigh." The fire of the furnace in which walked the men of old was impure earthly flame devouring all impurities, but the pure atmosphere emanating from the fourth, the angelic presence, enveloped the three with an impervious covering.

THE TEN-FOLD SUN

THE fore-ordained collision of barren and seemingly dead planets, the residuum of perfected solar systems, arouses from profound pralaya their latent energies, thus preparing them for a new beginning at the first stage of the gathering nebula. In either colliding world certain principles have been exhausted; but, in their stead, each to the other supplies of its kind. Thus from strange sources a new combination eventuates in a solar system unlike any preceding it. The Logos of this solar system yet to be, condenses the diffused atoms and the result is a Sun, a great ball of material from which in the manner already described, the Logos builds the globe-chains, afterward filling them with the lives, the future humanities held in pralaya by those dead worlds. Unused material yet remains in the solar store-house and from it somewhat always descends on the Solar Breath. Therefore

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the Sun is not all pure Fire, neither is it all by any means the molten ocean of billowy flame which the telescope would indicate.

Material Science declares the Sun to be a globe of liquid fire surrounded by a photosphere of glowing gas, outside of which is a corona or atmosphere. However, the Secret Science has much to say concerning the ten-fold Sun which Material Science has never said.

The Sun's body, the four planes of the Fire — the central core being the fourth or highest plane — is the pure body of the 7th, 8th, 9th and 10th Hierarchies. The outer plane of this body is our Hierarchy, that to which man's physical principle is evolving. The four planes of the Fire contain certain elements not found in the photosphere and the surrounding atmosphere. These elements, unknown to Material Science, are the distinguishing ones of the highest planes of the Solar Logos.

As has been said, when the planets were created, the four great Hierarchies evolved their material foundations. These foundations were not pure positive Fire, but, after the development of the Kamic principle, they became crude negative fire which, in a globe-chain whose evolution is seven-fold or more, must first cool and solidify and then by degrees return to the condition of the pure Solar Fire. The same is true of the physical germs of man. When emanated from his Hierarchy, they were fit to live in the fire kindled during the early rounds of our globe.

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Having cooled and solidified like their world, they are now just beginning to assume the fire-body condition. During the remaining rounds they must rise to the condition of the first round. Misunderstanding, or imperfect intuition, or perverted knowledge of all this has led to belief in the purging power of purgatorial fires. Also, it has stimulated fanatic religionists to the crime of burning unbelievers that their souls might be saved alive.

The outer or lowest plane of the Fire is the source of man's physical body, at present his lowest principle. The second, third and fourth planes of the Fire, having no center of contact in man's body, are unseen and unfelt save by the entities of the globe-chains below us. The planes of the Fire have auras extending beyond the limits of our solar system, and in fact, as far as the Fire of our Sun, penetrating the so-called special void, finds a point of physical contact. The outmost undiscovered (?) planet is warmed by the fourth plane of the Fire, the synthesizing Light of our Logos; which Light is subordinate to that of greater Logoi who in turn reflect the Light of the unknowable Absolute.

In our present imperfect physical bodies, we never see the first plane of the Fire, but instead an inadequate reflection of the Sun's photosphere, its light-blue Astral body from which emanated the violet Astral or Moon-body of man. The Sun's 5th or highest atmosphere, the yellow, is the source of man's red Kamic body. The 4th solar atmosphere, the indigo, is the

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source of man's green Kama-Manasic body. From the 3d atmosphere, green, emanated man's indigo Manasic body. From the 2d atmosphere, red, came man's yellow Buddhic body. From the 1st or violet atmosphere, came man's light-blue or 7th principle.

FOHAT AND THE ORIGIN OF CYCLES

WHILE the Arcane Science defines not the Unmanifest, it deems "That" to be the Polar Opposite of every attribute and quality of the manifest. Thus heat is a leading characteristic of fire as known to us. This fire derives energy, manifesting as heat, from its Polar Opposite; the crudest fire therefore derives from cold Unmanifest Fire. We characterize the pure Fire of the Logos as cool Radiance, but the coolness of purest manifest Fire is not the coolness of Unmanifest Fire.

What caused Fire first to become manifest? Evidently one of the great Trinity of Primal Principles; not Will however for "behind Will stands Desire." Desire which in its highest is Divine Love, brings about that manifestation which more and more becomes what we sense as heat. "Heat," "Cosmic Electricity," "Fohat," causes motion which, guided by Intelligence, is circular or rather spiral, the "fiery whirlwind" of the shaping nebula. Hence the beginning of heat and the beginning of motion are simultaneous.

In that earthly manifestation which closely concerns physical man, Fohat is the warm breath of the Logos

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sustaining all physical life. Divine Fire pure from our Logos, cannot sustain and develop and finally perfect life on any planet until it takes upon itself the characteristics of that planet's life which in certain planets are largely Kamic. Hence every planet has its own Fohat emanating from its dominant Solar Hierarchy. Although the Solar Rays develop heat where heat is necessary to life, yet as a planet evolves toward its Divine Source, the Solar Rays more and more assume their true nature.

While Fohat is the energy of manifest Divine Love guided by manifest Divine Intelligence and controlled by manifest Divine Will, its activity is not unending, but "from one twilight to the other during seven Eternities," in other words, during the great cycle of the objective Kosmos. Fohatic activity is not measured by the Kosmic Day, but rather the Kosmic Day is determined by the duration of Fohatic energy. The Kosmic clock runs down and time is no more when the Power that turns its innumerable wheels is exhausted.

The life of a Sun or a planet is determined by its total of Fohatic energy. The normal life of incarnated man is determined by the amount of Fohatic energy in his physical body. The death, or rather the pralaya, of that physical body, like the pralaya of a physical planet, is largely due to friction and consequent temporary exhaustion of the material aspect of Fohatic energy informing it. Thus all life cycles from that of Brahma to that of the tiniest animalcula, are those of Fohatic energy.

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The objective life of the animalcula may last for an hour or more, but the cycle of the group-soul of which it is a manifestation endures as such while the animal kingdom is connected with our globe. The material aspect of life energy in the animalcula experiences countless exhaustions known as death, but not total extinction. By the same law the life of a physical planet after long ages experiences pralaya, "death's counterfeit." The physical forces which to man's knowledge antagonize him in his objective life cycle are many, but those assailants against which his fleshly body is proof, are vastly more numerous than he is aware of.

The physical life of the animalcula is brief because of frictions which soon kill. A physical planet almost defies time because the friction of all but slow-moving forces but little affect it. The more interior the plane the less friction; therefore, the higher principles everywhere outlast their lower correspondents; and yet Brahma Himself has His days and nights, and finally His finished life. It is friction in some sort, in other words, Karmic hindrance — the universe being subject to Karmic Law — that sooner or later exhausts Fohatic energy and causes the enormously varying length of cycles.

The physical body of the lion seems built to endure for a century, yet its life-cycle is not one-third of man's allotted years; but then we know so little concerning the forces which hurry that body to maturity, and the frictions which soon exhaust its Fohatic life; frictions

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which man's physical organism little experiences and from which such long lives as the elephant and the whale are even more exempt. Evidently the words "adaptation to environment" imply far more than the votaries of physical science imagine.

In the embryonic races of our early planetary rounds, and even in the corresponding human and animal races of our fourth round, the Kamic element was but little manifest, so the units of an entire race were moved by a common impulse and as result the united life-energy of all was shared by every unit. Hence the objective life-cycle of each was that of the entire group. Increase of the Kamic principle gradually brought about self-assertion which divided the race-cycle of objective life-energy into individual cycles, and, as a separated bundle of sticks is easily broken, so each separate cycle became weak and of short duration. This was an inevitable incident in man's progress from unindividualized unity toward his goal, individualized unity where the objective life-cycle of the unit shall again be commensurate with that of the entire human race.

In the third round self-assertion and resulting illusion of separateness originated in the foremost evolution, that of man, and by him was communicated to the animal races. Again in the third root-race of the fourth round these characteristics became accentuated in man and so in the animal kingdom which, to the smallest of the infusoria, now revolved in its self-created cycle. Herein is a clue to the origin of all cycles since the dawn of the Kosmic Day. With

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self-assertion begun in any of the lower hierarchies of creatures, the components of that hierarchy in their separate cycles strive to maintain a term of objective activity equal to that of the original cycle. Thus originated the desire to live and the instinct of self-preservation common to all creatures. Thus originated physical pain, a crude correspondent of displeasure at some interference with the objective life-cycle.

The seventh principle of man, the unit, has for ages harmonized with that of every other man, so all human Atmas are in truth one gigantic group-soul whose life-cycle is measured by the entire Manvantara. The evolutionary process has extended this unity downward until the upper triad is a fairly well-unified group-soul whose life-cycle is that of Atma. At the close of the fourth round the Kama-Manasic principle shall have been unified with the upper triad. At the end of the fifth round the Kamic principle will be one with the upper four. At the end of the sixth round the Astral principle will be united with all above it. At the end of the seventh round the perfected physical will complete the group-soul.

MANIFEST AND UNMANIFEST

THE Wisdom Religion divides the Universe into the limited, changeful manifest, and the Eternal, Immutable Unmanifest. An attempt to understand something of the Unmanifest will aid comprehension of the manifest.

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Perfect Equilibrium, a distinguishing condition of the Unmanifest, is Absolute Motion; and as Absolute Light is darkness to man, so to him Absolute Motion is rest. Man has measured the velocity of physical light, but the Absolute Motion of Absolute Light, making it at once Omnipresent, causes in him the illusionary idea of rest.

Were it possible to disturb Perfect Equilibrium, then Absolute Motion would be degraded to that lower form of energy, manifest motion. Since this cannot be, it follows that manifest motion is an awakening and renewal of that energy which at the close of the Kosmic Day had become exhausted by friction in some sort. This reappearance of what may be called negative energy is necessary to the progress of manifest creation toward frictionless and therefore Perfect Equilibrium. Disturbed equilibrium indicates friction, and as already said, friction causes heat which in turn causes manifest motion which wise beings guide in spiral paths. Friction therefore is present even on the highest manifest Kosmic plane, and increases as the lower planes are contacted.

Whether or not the manifest is to attain the Equilibrium of the Unmanifest is not determinable since the latter may have in view an unattained ideal of Equilibrium, thus vindicating Hegel's conception of "becoming" in the Absolute Itself.

Eternity, as understood by finite mind, and as viewed by man from the present moment, is beginningless whether he look backward or forward. If man's con-

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ception of Eternity be true, why has the universe not already perfected itself even to the most minute atom? Not having perfected itself in past eternities, why should it in eternities to come? Again, if on the other hand, that which emanates from the Unmanifest, or — as we prefer to state it — that which the Unmanifest awakens to activity, be always a new creation, or has within it something new, why was not the source of supply exhausted in past eternities? To these and kindred questions the Wisdom Religion answers that man thus far has attained only to perception of three-dimensional space, the illusion, the limitation of things, and to perception of but the third aspect of time, the past, the present and the future, the separateness of these. Until he has attained to perception of the synthesizing dimension of space, also of the synthesizing aspect of time, such riddles must remain unsolved.

OCCULT TIME

THE enormous Fohatic energy in the Kosmic Logos or Kosmocultores, those beings whose Hierarchy is the most exalted of all the innumerable divisions that constitute the universal Whole, determines the 311,040,000,000,000 years of manifest creation. The opposite of this supreme cycle is that of an Astral atom, a cycle of about 1-150th of a second. Those occult divisions of time, the Brahmik years, the four Yugas, the Daiva years and days, the Pitrya or Lunar days and nights and many others, represent the cyclic activity of their respective hierarchies.

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Occultism finds the origin of all timal divisions in the cyclic activity of grouped and more or less unified entities great and small. Therefore during the universal pralaya "Time was not, for it lay asleep in the Infinite bosom of Duration."

For our planet, time is determined by the hierarchies causing its diurnal and yearly revolution ; but though for it a dominant idea of time exists, that idea like the planet's dominating color is subject to modifications corresponding to the planet's seven planes of evolution. Mercury completes his year in about 88 of our days ; Neptune in about 164 of our years. Thus is indicated a vastly differing time standard for the two planets. For our solar system as a whole the true idea of time is with the Logos that from the Center is gradually lifting all lower conceptions. Meanwhile the solar sphere — moving in a vast orbit which to the Logos may be no larger in space, no longer in time than our planet's orbit is to us — seeks a higher concept of time and space, for verily such knowledge is knowledge of Deity.

Only at the Unmanifest Supreme Center is full comprehension of Divine Space and Divine Time attained. That comprehension can only be indicated, and by such terms as the Everlasting Here and the Everlasting Now. Eternity in its full sense is a mystery hidden within the bosom of the Unmanifest ; but little man has divided into past, present and future the tiny bridge wherewith he would span the abyss of Infinity.

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THE EVERLASTING HERE AND THE EVERLASTING NOW.

WHAT shall be said of them? What can be said when the faint torch of human reason lights but a narrow circle amidst the inscrutable blackness of the unknown?

The fixed, lone Sentinel of the north, the nebulous band of the Milky Way, the attained zenith, goal of many a risen Star, the low-hanging Clusters of the south, the Constellations eastward appearing, or following afar the round of descended day, in short the entire domain of the visible is traversed by the mind in a way which proves the lightning a laggard, and the sunbeam a slow-moving thing. Still to man's physical body space is real, very real, for the horse outstrips him and the bird flies far above his footsteps. Had the physical body the freedom and alertness of the mind, man would be well-nigh Omnipresent in the known universe; therefore the mystery of the Everlasting Here would begin to approach solution.

With man and in an increasingly marked manner with the lower kingdoms, the evolution of physical body in some ways has outstripped that of mind. As result the physical sense of sight and also of touch attests the coexistence of length, breadth and thickness, the known dimensions of space and objects in space; but man's fully realized mental life is in but one dimension of time, the present moment. The moment with which he has already identified himself he deems behind him, and from thence it recedes to the obscurity of well-nigh

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forgotten events. The moment with which he has not yet identified himself man calls the future. As at present constituted, the human mind, while perceiving the three dimensions of time, can focus on but a single one wherein, as seen by himself, man lives and moves and has his being. Could he enlarge his focus to include the preceding moment and that to come, he would live in three-dimensional time, in the unified trinity of the past, the present and the future moment.

The imperfectly focused light, or rather the side light which the mind casts upon the preceding moment is known as memory; that cast upon the moment to be, is known as foresight. Let it be understood that those arbitrary time divisions, "the three moments," are illusionary aspects of indivisible Eternity and must be seen as such ere all enlightenment is attained. Though focused on the present moment the human mind by no means sees it clearly, and because of this imperfect vision the operation of Karmic Law becomes possible. The sublime Lords of Karma see all moments in their correct relation to the Kosmic Day, but not in their relation to the Unmanifest which is above all divisions of day and night. Therefore, while dispensing Karma, the Will of the Unmanifest, They themselves are under its absolute sway.

By causing the minds of all subordinate beings to focus on a moment or series of moments of what we call the past, the Lords of Karma make that past to become visualized and so lived over again as the present. Thus is afforded a fresh opportunity to learn

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the lessons of life. To illustrate: the man who once struck at his brother man, struck at the internally unified brotherhood of man, and so at himself; hence his life in the immediate present is filled with an unpleasant but necessary object lesson, in fact with the higher truth that he himself is injured. This lesson learned, Justice is satisfied, and its dispensers do not again compel the mind to that aspect of the moment.

With adequate knowledge of Truth, now hid by the moment that seems to reveal it, all mistakes and deliberate wrong-doing become false visions of the one Reality whose vastness shall yet fill the mind and so accomplish that blotting out of transgressions for which the penitent have ever prayed. After this effacement of error, the lesson of imperfect sight and wilful wrong-doing becomes in the mind of a perfected being, compassionate intuition; therefore, sounding every deep, he there labours to lift others to his own vision.

He who knows the manifest universe as he knows his own view-point, and with the velocity of thought can transfer his subtile and perfected body to every part thereof, has realized the Here of that universe. He who knows the present moment to its inmost relation to the great Kosmic Day, and therefore can connect that moment with all other moments, and by focusing his faculties can live in any of them, has realized the Now of that Day. Nevertheless the motion necessary to all this requires a minute fraction of time. Absolute Motion necessary to the Everlasting Here and the Everlasting Now requires no fraction of time

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which even the Lords of Karma can compute. Still to the Unmanifest a fraction of what we call time may be necessary ; hence the reduction or overcoming of that fraction may be included in that unattained Ideal of the Unmanifest already alluded to.

GRAVITATION

TO the physicist Gravitation is the name of that force which draws all bodies together ; a force increasing or decreasing in exact proportion to the square of their distance apart. Concerning that force the Secret Science has somewhat to say ; so let us, as briefly as may be, expound the teaching in regard to Gravitation.

In its totality manifest creation is a unit, as likewise the Unmanifest, the Omnipresent, necessarily within the inmost of the manifest. The Unmanifest wholly knows its Oneness, whereas the manifest is more or less in the illusion of separateness. The manifest cannot of its own accord emerge or attempt to emerge from illusion into Truth, hence any attempt must originate in the First Cause, the Unmanifest.

Gravitation operative on not only the most evolved substances, but on the crudest matter as well, is the incessant effort of the Unmanifest to bring about the idea of Oneness in the manifest. In the Unmanifest that effort results from Perfect Love. In the most enlightened Hierarchy of the manifest, Gravitation is the expression of less than Perfect Love, while in the

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lowest hierarchy of creatures, it is the expression of crude desire, cruder still when exhibited in the mineral kingdom.

The velocity of physical light is known, but that of Gravitation, eluding the grasp of finite mind, seems akin to Absolute Motion. In the abyss of space are Suns whose rays only after hundreds of years reach our corner of the universe, but that Perfect Love whose apprehensible expression is known as Gravitation, acts everywhere instantly as man measures time. Of the seven-fold and the ten-fold planets of our solar system, the material spheres in their orbits hold back the more ethereal which otherwise would far outstrip them. Thus is preserved the integrity of the globe-chains. So with light which is seven-fold and ten-fold. If unchecked, the velocity of the inner components of a light-ray would approach and perhaps equal that of Gravitation which may now be defined as the unhinderable expression of that sympathy, that kindred feeling which every orb and every atom of this vast universe feels for all others.

Not a leaf can fall, not a breeze can blow, not a creature can act but the earth acknowledges the gravitative pull which, not limited to this planet, instantly affects the fixed Stars of the firmament. To grow consciously susceptible to these minute influences is to approach the Consciousness of the Unmanifest. It is to know at once the nature of every happening, mundane or stellar. Such sensitiveness and therefore such heart-knowledge is acquired only through the enlarge-

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ment of human sympathy, for, as Buddha and the Christ have taught and exemplified, Love is the true enlightener of us all.

CONCENTRATION AND THE MOMENT

AS understood and defined by the Occultist, concentration is an attempt to divine the essential Truth, or some approach to that Truth which hides in the Moment of Eternity, the Everlasting Now. Also it is an attempt to stay the quick shifting of the mind, thereby demonstrating that the Moment is stable, whereas instability is a peculiarity of the mind itself.

Into the Moment all beings are thrusting their deeds and imaginings, but the Moment is undisturbed and uncolored by any of these. In an illusionary way the Moment seems to belong to the personal man; therefore concentration may show to him his past relations to it, and to the extent that that past is interwoven with the past of other men the web becomes revealed.

The human mind in the aggregate being well-nigh universally unstable, it follows that in passing from moment to moment of time it acquires the volume and impetus of a mighty stream against which the one who would hold himself to the timeless Moment is a strong and lone swimmer battling for place. The Moment, or the three time moments, is a chosen and ample subject for concentration both with the highest Masters and with Beings far more exalted. Whatever enlightenment came to Buddha under the Sacred Tree,

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could not have exceeded knowledge of the Moment and therefore of the three interiorly unified time moments. Occultism declares that every single atom in the ocean of being reflects all other atoms; and a single Moment of Eternity elucidates all time moments.

It would seem the Will of the Absolute that every being obtain more and more interior knowledge of the Moment, and that Karmic adjustment be the means. Figuratively speaking the Absolute would draw all beings in a direct line to the inmost reality of the Moment, but limited and therefore negative will, not realizing its essential oneness with Absolute Will, opposes that method and the result is spiral approach. The three days' journey of the Israelites which their frowardness lengthened to forty years in the wilderness, well illustrates this. The innumerable and illusionary time moments of the manifested universe represent indirect approach to what a perfected being could attain in a Moment of Eternity. A most narrow idea of the Moment is that of the electrons in their infinitesimal orbits. In our solar system the Sun represents the largest idea of the Moment which all planets approach in spiral path. In Kosmos a grander, far more interior aspect of the Moment is represented by the Center around which the Sun turns in mighty orbit. The orbits of all Stars are determined by the more or less interior perception of the Moment attained by their guiding Hierarchies.

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KARMA

ACCORDING to the Ancient Wisdom, the highest conceivable Beings with their conditioned powers have created in finite time and space this conditioned universe, the imperfect copy of "That" the Unconditioned. Furthermore, every entity in descending rank has imitated in cruder and cruder way somewhat of the original imitation.

Karma is the mainspring of that Kosmic process, that evolution which leads all creatures through the series of imitations to the primal imitation, and perhaps to the Archetype Itself. All-adjusting and infinitely-adaptable Karmic Law begins with the first motion of the spiral nebula, and is administered by those sponsor-guides, the hosts of the Logos of the Solar System yet to be. Karma makes only the most general demands on the lower kingdoms of planetary life; demands whose fulfilment is left to the sponsor-guides of those kingdoms. In the animal kingdom, there much below the plane of individual responsibility, retributive Karma operates on the group-soul of a species since the group-soul's intelligence much exceeds that of any of its output.

On the plane of man, that of self-conscious personality, the entity finds Karma more and more definitely discriminating and requiring; but though the outgrown right of to-day shall become the wrong of to-morrow, Karmic requirements are not unduly in advance of attained standards. Progress and attained perfection through Karmic adjustment would be impossible were

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not the Infinite at the base of all manifested being. The Infinite apprehensible only in its Modification, Ishwara or the Christos, is in the heart of every Sun, every planet and every creature and atom. There coöperating with Karma it becomes an interior urge to things higher and yet higher.

For humanity the one purpose of Karmic adjustment is union with the Solar Logos. That end consummated, the Infinite Ideal reveals a requirement far off as the Star around which our Sun revolves. That Star attained, what then? Surely the discovery that the Ideal not yet realized, though more fully manifested by the Central Sun, abides in the Everlasting Here, co-existent with the Infinite Moment, that ultimate division of time, the knowledge of which is knowledge of Karma.

On the lower steps of the seven stairways of the world all life is forced to climb by what human ignorance arrogantly denounces as a cruel, arbitrary and godless law; but to man at his best, exacting Karma is seen as Love masked in iron. Well up the far-winding spiral, one by one every disguise falls away till, on the Ineffable Summit, Divine Compassion awaits him who nevermore is urged save by his own enamoured heart.

FORGIVENESS

KARMA being the basic Law of Laws manifesting as effect following cause, it is apparent that good and evil thoughts and deeds react upon their

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authors as sure reward, or as unescapable punishment. Nevertheless every great expounder of spiritual Truth has made forgiveness a virtue to be practiced not merely until seven times, but even until seventy times seven. While a seeming contradiction to the Law of Karma, the attitude of these teachers is wholly consistent once the real nature of forgiveness is understood.

When through death we have lost one knit to us by tender ties, how his excellences brighten, while his defects soften more and more! The heart has a wisdom beyond the head, and to the heart it is revealed that those excellences are a real and abiding achievement, while the defects at worst indicate that in certain ways the victory, sure to be, is not yet gained. To put it differently, this heart-wisdom is an attempt to rise above time-limitations and identify the present with the future's outcome in that comprehensive view which makes the Lords of Karma to look serenely on the present failures and the passing ills of man.

Forgiveness is that utterance of the heart to which the higher mind assents: "I condemn not since thou shalt surely attain." Unforgivingness, originating in the Kamic nature, prompts the head to say, "I condemn since thou shalt never achieve." Forgiveness is optimistic love, a force furthering the law of human progress; it benefits both the forgiver and the forgiven. Unforgivingness is cruel pessimism, a hindrance to that law and an injury both to him who forgives not, and to the unforgiven. Forgiveness is

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love's attempt to realize that time when good shall have demonstrated its permanence, but evil shall have proved its impermanence by vanishing from human memory. By forgiveness one identifies himself with angelic powers. Unforgiveness is hate's attempt to realize an opposite time and condition. By unforgiveness one identifies himself with satanic influences.

SEPTENARY MAN

SWEDENBORG asserts that the present human form, that in which Christ appeared, is the perfection and ultimate of form ; the only one by which He can be conceived of in this world, or the various worlds of our system. The result of such teaching is of course an anthropomorphic Deity. The ancient Arcane Wisdom taught that, prior to man's descent into conditions approximating the present ones, he was a perfect sphere shaped by the ideation of the Logos to an image of Itself, and therefore he corresponded to the Orphic or Brahma's Egg with its seven layers. It was taught furthermore that as man began the great cycle of evolutionary birth and rebirth as a sphere, so should he complete it. In the lowest arc of his great "cycle of necessity" the densest of his principles contracted to a perpendicular line, the physical body. In the upward arc a rounding out is in process.

The entity that constitutes man's seventh principle or body was, before its first earthly incarnation, a fairly well rounded globe of transcendent hue. Those

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entities that constitute man's sixth and fifth principles were in shape somewhat more oval. The lower principles of man were more elongated, while the Astral, denser than all above, accommodated itself to the contour of the physical body wherein it sought a freer expression by developing that body as far as its province and the comparatively unyielding nature of plastic early physical matter would permit.

These incarnating spheres and ovals were further elongated and their brightness was dimmed by contact with the physical; therefore this contact constituted their fall. The Kamic entity, of finer substance than the Astral, protruded somewhat from the physical body, particularly at the region of the solar plexus. The principle next higher and finer described a larger oval, and so on until the seventh principle was the largest. By this arrangement man's principles became a group-soul of concentric spheres and ovals; Atma, the highest and finest, interpenetrating all below itself; Buddhi interpenetrating all below itself, and so on.

The constitution and arrangement of the vital organs of the physical body are duplicated or in process of duplication in each of man's other bodies. As the heart is the vital center of the physical, the fountain from which flows the life-stream to nourish the various parts, so is it with the other bodies of the Auric Egg. From the relative position of the concentric bodies, evidently the center of one must coincide with the center of all others.

Thus in the physical heart of man are six hearts.

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At the inmost, the Holy of Holies, dwells the Lord Ishwara, as stated in the Bhagavadgita. From these six hearts the six energies are distributed to the minor centers in their respective bodies. In the heart the seven rays of the Logos, drawn into the body through the seven orifices of the head, are synthesized. Here is the "Jewel in the Lotus," the Diamond Soul. Here is the "Cave of Buddha," the place of peace, the reward of all searching, in fact the Aum of man which is the negative pole of the Solar Aum, and the direct point of contact with the Solar Logos. Whoever finds this place realizes while yet in the body, the Nirvanic state of oneness with all things.

Much concerning the heart was known to the writers of those Scriptures wherein its specific qualities are enlarged upon; therefore much was said which in these days of Material Science is attributed to ignorance of physiology. The Auric Egg of man corresponds to that greater Auric Egg, our planetary chain. As before explained, our planet's evolution is through seven divisions of the orange, or from crude fire down to cooler conditions; then back to a condition of pure Fire. The material heart of our planetary chain is already the pure negative pole of that Solar Fire or Hierarchy from which the material globe emanated.

Correspondences requires that the six hearts of the six higher spheres of our globe-chain — those spheres which man's higher principles or bodies contact while his material body goes through the orange evolution — should have a common center where the forty-nine

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states of consciousness, the sum total of our globe-chain experiences, are united as one complete consciousness. This sacred Center where the "pairs of opposites" are balanced, is the only Nirvana for man this side of the Solar Nirvana. Still it is a negative Nirvana which great souls renounce, for to rest there is to lose the positive Solar Nirvana. By the law of correspondence the Sun is an Auric Egg, and in its seven-fold or ten-fold Heart-Center, all states of consciousness unite as one Cosmic Consciousness.

In the septenary evolution of globe-chains, ours alone is fitted to assimilate all experience. In the septenary evolution of egos, none save one, necessarily of our humanity, can compass all knowledge and wisdom. Of all other egos each will develop chiefly towards the conditions indicated by one of the subdivisions of our world's dominating Ray or Color. As symbolized by the pyramid builders, evolution's pyramid, however vast, has a cap-stone and a culminating Point. While the above is a doctrine of discreet degrees in that every ego either as ruler or ruled, becomes permanently fixed in his hierarchy even in the Solar Logos, and by all analogy, in every higher Logos, still through the Heart-Center of the Logos, every other hierarchy, and every monad thereof, participates in the common fund of experience contributed by each specialized group of egos. This is their heritage even as ours in this earth life is the accumulated knowledge of specialists in every department of human research. Thus Nirvana and Para-

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Nirvana stand for an ever-widening circle of individual consciousness.

Already we have touched on the ancient teaching that the vital organs of man's physical body are duplicated in his other bodies. How this came about will now be described in brief. The entities of the Jupiter evolution developed but one organ, the breathing apparatus. By means of breath they absorbed pure Life, Love and Wisdom, the substance of their Hierarchical Source. This breath, known as the will-breath, has long been used in the highest forms of "Yoga." The Jupiter entities knew nothing of death, but in its stead, they underwent cyclic change. During one-half of a cycle, operative alike on all entities, they grew in positive relation to their environment. During the second half-cycle they came more and more into touch with their Solar Hierarchy, and less and less into touch with their environment.

The Mercury entities emanated from a Hierarchy of somewhat denser substance. Breathing the Life, Love and Wisdom of their Source, they assimilated it by means of what might be called a heart, that which distributed to the body these vital forces. As Atma-Buddhi these entities had both lungs and heart. They likewise knew not death, but cyclic change somewhat more marked than that of the Jupiter entities.

The Venus entities developed brain, and while they possessed the other two organs, the brain was their distinguishing characteristic. Breathing in the gift of their Solar Hierarchy, they assimilated it by means of

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the brain, or rather with that part of the brain which Occultism associates with the higher mind. Nourished by substance still denser, and so in its negative condition, they experienced cyclic change more marked than did their predecessors.

With the Saturn evolution came the dividing line between the celestial and the earthly. Heretofore all entities had looked upward to the Logos ; now arose a feeling of need, a desire for something below. The downward tendency of thought added new faculties to the brain of this evolution. The Life, Love and Wisdom inbreathed by the Saturn evolution, had now in descent experienced considerable change of polarity ; so these comparatively coarse solar substances well-nigh overcame the entity at the turning point of its negative cycle.

In the Martian evolution the entity at the turning-point passed out of its lower principles into certain of its higher. This passing resulted in a need which the Martian evolution supplied, namely a generative principle sufficient to recall the entity ; but one unlike anything our earth has known. In the Moon evolution the solar nourishment in descent underwent still greater change. An unassimilated deposit required eliminating organs, and in this the specific work of the Moon evolution is indicated. Upon our globe-chain the solar energies which nourish the physical body are extracted from material foods ; therefore that body, while duplicating the organs existing in the higher bodies, added a stomach and digestive apparatus. In

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turn the higher bodies, from long association with the lowest during incarnation, have imitated these last named organs. In so doing they have strengthened that union and indicated a need and use which our humanity will yet develop.

PRANA

IN certain exoteric works of theosophical origin, prana, the diluted Solar Energy, is said to be one of man's seven principles. Although a blind statement contains a truth deeper and wider than admitted. To speak definitely, prana is the negative pole of Jiva, the pure Solar Energy. These two if considered in their entirety, in other words as Prana-Jiva, are the sum total of all principles. Prana-Jiva is that which the Supreme Will has condensed to the globe-chains of our system. Also it is the Great Breath, the seven or the ten Rays emanating from the seven-fold or the ten-fold Logos to sustain all life on every planet.

Sweeping down to their polar opposites, the Rays of the Logos, grow more and more material. Emanated as Jiva they become prana on the four lowest spheres of the globe-chains. Every principle of man according to its color may be called his prana, or else his Jiva, and every principle is sustained by the Life-Wave of identical color. Failing to receive the proper prana in right measure, all physical organisms become diseased. Because of their inability to assimilate Jiva, the ambrosia and nectar of the Gods, they grow old and die.

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The physical body is in great part nourished by four kinds of prana, each seven-fold. These are food, water, fire (combustion) and air. Using the physical body as a means, the Astral body extracts from these the Astral prana; the Kamic body extracts the fiery prana which is identified with the luminiferous ether, the only ether known to modern science. During incarnation the higher principles of man through the physical extract the highest prana, or even Jiva. When the lower man ceases to nourish himself, his higher principles denied their due, break the tie and physical death ensues. A partial understanding of this law of nourishment led to the use of burnt offerings that the gods might draw near and partake of the purest prana liberated by the fire. A better understanding has led to higher and more acceptable sacrifice. Good deeds have a sweet savor, a prana very grateful to man's higher principles. If with these he nourish his better parts, they in turn will nourish him; but, if he wholly deny them such sustenance, they at last depart leaving him soulless, spiritually dead, before the dissolution of the physical body.

The seven pranas shot out from the Sun are called the warm, positive pranas. At night the planets, those polar opposites of the Solar Hierarchies, beam forth the cool negative pranas. Thus, Jupiter gives the negative aspect of the light-blue and the Moon that of the violet prana. The Moon is a dead planet in respect to its higher principles only. The low Astral principle yet there is in care of the 6th Solar Hierarchy. Physical

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man appropriates the warm pranas chiefly; the negative pranas do not well sustain him, so he falls asleep and the negative pranas stimulate his higher bodies. The nocturnal animals and other creatures get little from the warm pranas; sluggish during the activity of these, they appropriate to their physical and Astral bodies the negative pranas, especially that from the full Moon. This Astral prana is felt by all humble creatures, and even to an appreciable extent by the human species.

A planet's prana, though always operative, becomes particularly so at its rise, attains full strength at meridian, and declines as it moves into the west. The same is true of the warm solar pranas. Although the positive pranas of the Sun, during his daily arc, overpower the negative pranas of the Moon and the planets then above the horizon, yet the uterus of woman and its contents during pregnancy are at all hours susceptible to the negative pranas. Like all other human creatures, the child about to be born has its dominating planetary color, its secondary color and so on. When the planet of that dominating color appears in its house, and the secondary colors are in right conjunction, the liberated pranas stimulate the child whose perfected physical body, heretofore under the influence of the planetary pranas, but now coming under the influence of the positive solar pranas, seeks the outer world, and the child is said to be born under such and such planets.

The wombs of animals and their contents are con-

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trolled chiefly by the negative pranas, especially that from Neptune. The young animal when physically perfect is drawn to the outer world chiefly through the prana emanating from the 8th Solar Hierarchy. The seed of the plant in the darkness of the earth-womb is affected chiefly by the negative pranas, especially that from Uranus. Having germinated, the seed springs into the light under the influence of the 9th Solar Hierarchy.

On either hemisphere of our globe, the solar pranas at noon reach maximum and the planetary pranas are at minimum. At midnight the planetary pranas attain maximum and the solar pranas are at minimum; but for the globe as a whole the positive and negative are in opposition on the ever-moving axis of noon and midnight.

The flower opening at dawn, in full bloom at noon and closing its petals at night, is a symbol of man's physical life. In childhood and youth and early manhood, he draws largely from the increasing pranas of the rising Sun. At full prime the negative planetary pranas beginning to work in him, he draws less and less from the decreasing pranas of the Sun, now at past meridian. In old age he draws largely from the planetary pranas and but little from those of the setting Sun. Something in this teaching led the ancients to place the Fortunate Islands, the abode of the happy dead, to westward beyond the Pillars of Hercules. The North American Indians associate the setting Sun with departure and death, thus Hiawatha, their special Avatar,

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bidding farewell to all, sailed westward into the setting Sun.

At death the physical body is cast out of the Auric Egg, but a few vital germs always associated with it, remain there in latency. Man having now no physical center of contact, the orange prana of the Sun no longer affects him. On the Astral Plane he now sees the violet Moon and is aware of the rays which contact his Astral body. That body soon cast out of the Auric Egg, the necessary vital germs remain in latency. Now he sees the ruddy face of Mars and feels strongly the negative prana in his Kamic body. All but the necessary germs of the Kamic body cast off, the entity coming into the green light of Saturn, feels more and more the negative prana in his appropriate body.

Now he passes into Devachan and, according to his plane, he feels the negative indigo prana of Venus, or the negative yellow prana of Mercury, or the negative light-blue of Jupiter in his permanent higher Ego. At the very height of progress, the negative pranas which impel him having reached their limit, begin to decline, while the positive prana of the (2) Red Solar Hierarchy now at minimum with him, turns in its cycle, and stimulates the latent germs in the (6) yellow plane of the Auric Egg.

Then the prana of the (3) Green Solar Hierarchy stimulates the germs on the (5) Indigo plane of the Auric Egg. The prana of the (4) Indigo Hierarchy stimulates the Kamic germs, and so on until the lowest principles having been touched by the solar prana, the

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entity descends to incarnation, carrying with him the vital germs of every body he will use during earth life. A peculiarity of the Auric Egg not generally known is its capability of enormous expansion, and necessarily of extreme contraction. At conception it is drawn into the womb and even into the minute ovum of the female, there to expand during the months of gestation.

THE AURA ✓

SIR Isaac Newton demonstrated the well-nigh infinite compressibility of matter; but to the trained Occultist is demonstrated that which was beyond the province of the great English scientist; the possibility of well-nigh infinite expansion existing in the higher ethers. The seven-fold aura which permeates and surrounds the physical body of the ordinary man has to some extent been described in works accessible to the general public. The seven auric colors and their modifications, indicative of spiritual advance, or else of actual retrogression, are familiar to students of these works. The aura of a Master is therein described as one of great size and transcendent purity of color. But the possibilities of well-nigh infinite expansion existing in such an aura have not as yet been brought to general notice.

The aura of an Avatar when not necessarily circumscribed during a voluntary incarnation in physical matter, would be an amazing sight to the unprepared, for that aura, because of expansion of its higher prin-

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ciples, would encompass or in some way contact every disciple wherever found. It is taught that every aura, whether of man, god or planet, in expanding becomes more and more refined and capable of penetrating denser substances. In a certain occult school it is taught that the self-sacrificing death of the Master Jesus at once liberated his higher principle which, now greatly refined, expanded to the dimensions of the globe, thereby encompassing all peoples. Because of this he became the uplifter as he shall yet become the Saviour of the human race.

THE ORBIT OF REINCARNATION

AMONG those who dabble in matters of ancient religious belief, the opinion prevails that the idea of reincarnation is a mere assumption gotten from the Moon's revolution and the seeming revolution of Suns and planets around our little earth. The truth is that to the wise ancients the seeming and the real movements of the heavenly bodies illustrate that great Law of Correspondence because of which orbital motion is universal.

Notwithstanding the gravitative pull of all heavenly spheres, the orbit of this earth, like that of the other planets of our system, is on the whole a fixed one. Should the earth suddenly lose her foundation globe of physical matter, the eccentricity of her orbit would be enormously increased through the operation of innumerable finer Cosmic forces now inhibited by her gross, unsensitive material envelope.

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Of man it was anciently said that his earthly term is fourscore years ; a general statement holding good to-day. As to his orbit once he is deprived of the regulating physical vehicle, that is another matter. To what "gravitations" due to earthly deeds and misdeeds, man shall be susceptible when robed in his posthumous principles, he while yet in the flesh can only surmise. Evidently mere length of earthly days affords no clue to one's life-cycle in the unseen world.

If it were possible for man in every incarnation to progress systematically, in other words, if his earthly days and deeds were always wisely ordered, then through the ages his comings and goings would describe larger and larger orbits at first fairly symmetrical, and subsequently tending toward a perfect circle. That such progress is but an ideal unattained on this complex seven-fold planet, is indicated by the hampering conditions into which multitudes are born and amidst which many continue to exist ; conditions into which still others eventually fall.

On the other hand a great, active, and wholly useful life begun auspiciously and ended serenely, is an event in the world's history ; one whereon are fastened the eyes of men who, weary of the level and bare, their own material creation, do yet desire the green hills of the soul and the wooded mountain heights.

The orbit of the great Master of Masters indicated possible kingship of the material world, but desiring soul and spiritual sovereignty, he met the hard conditions necessary to achievement.

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TRANSUBSTANTIATION

THE doctrine of Transubstantiation rests chiefly on the literal interpretation of Jesus' words touching the Last Supper. This doctrine implies an ever-recurring sacrifice, a perpetual miracle; one transcending human reason and so not demonstrable to it.

With this article of faith, this dogma of Mother Church, all Protestant sects of Christendom are at variance. What to Rome is a vital sacrament, is to the dissenters a mere commemoration. Avoiding these extremes, the occult teaching because explainable, appeals to reason.

The words of Jesus, "I am the living bread which came down from heaven," together with that other saying, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," are deemed by Mother Church to prophesy the sacrifice of the Eucharist, but to the Occultist eating and drinking the vital and imperishable elements outwardly manifest as bread and wine, are not mere physical acts, but in fact largely mental and spiritual ones accomplishable to some extent apart from the communion service, and at all times nourishing to the interior bodies of every disciple contacting the world-pervading aura of the risen Master.

To the Occultist the bread and wine of the communion whether blessed by the priest, or regarded as mere symbols, are for the occasion especially permeated by the aura of the Master. The influence, material and

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spiritual, produced by the deeply occult ceremony instigated by the Supreme Initiate, enables the devout communicant of no matter what Christian sect to assimilate in his interior bodies the highest and purest pranas then contained in the bread and wine.

Because of his harmonious, seven-fold organization, the Master at all times assimilated the highest pranas; but, that his disciples throughout the ages might on occasion experience a like spiritual benefit, the communion feast came into existence.

✓ THE SEVEN SENSES

MAN'S physical body when perfected in its various centers or "chakras" will have an equal development. Thus, a ray of sunlight which, finding its negative pole in the organ of sight, manifests as color, upon finding its negative pole in the organ of hearing, will be recognized as sound. Finding its negative pole in the organ of smell the same ray will become odor. In the organ of taste the same ray will become flavor. Because of its impact on the periphery of the body, that ray will have its distinguishing touch.

The five senses are now separate because of the limitations of each. When these are unfolded we shall be in full possession of the seventh sense, that of oneness with all things. A great gap yet to be filled by means of the sixth sense, exists between sound and color. The average ear distinguishes not much over

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seven octaves of sound. The eye as at present constructed, distinguishes seven primary colors, each color in its modifications being an octave. The entire seven octaves of color, and far more than the seven, will yet be discovered by man's perfected organ of vision in every white ray of the Sun.

FOOD

AS hinted, the organs of smell and taste are to undergo corresponding development. The coarse physical body is at present maintained by the coarse pranas in foods which to it are of pleasant smell and taste. The carnivorous animals are naturally drawn to the Kamic pranas in animal tissues, particularly the crude pranas in decaying tissues; pranas poison to man. The herbaceous animals are held to be higher in the scale than the carnivorous. Choice of plant food has caused the intestinal tract of these to undergo structural change.

Man is not carnivorous by nature, but in fact by example. Seeing animals devouring one another, he also began to eat even to the extent of cannibalism. In polar regions no other than animal food exists. What then? The Esquimaux are a low sub-race nearly carnivorous in any case; advancing they will be reborn where foods in variety are plentiful. Perfected beings are nourished by pure Jiva direct from its solar Source.

During incarnation the odor of certain foods nourishes to some extent man's Astral and Kamic bodies, but

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if the man be a glutton and a wine-bibber, these bodies share the debasement of the physical. At death he is drawn by depraved sense to places of bad odors on the Astral plane, there to extract nourishment from what would nauseate the normal being. The temperate man is drawn to places of pleasant odors, for instance, to those permeated by the odor of incense used in the ceremonial of worship.

From the extracting of pranas present in tissues of slain animals, to their absorption from the pure solar Rays, a long evolution is indicated. Let the wise at once begin it, not necessarily by abjuring animal food, but rather by decreasing the quantity and also by eliminating from the diet all that merely gratifies the palate. Then in the physical body will begin the perfection of its assimilating centers so that, ultimately, the nourishment freely given by the Logos will confer that inestimable boon, physical immortality. The lower pranas, being of the earth earthy, at present leave in the system calcareous deposits which mean advancing age and senility, and, finally, cessation of the clogged worn out machinery of the body.

BREATH

“YOGA” is but another name for evolution; not evolution as known to the Darwinians, but material, mental and spiritual evolution, in other words, evolution of man’s seven bodies, of which Material Science knows but one. Nature is a great and universal Yogee that by ages of effort has brought terrestrial life

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to its present condition. How to accelerate in man the slow process of nature is the discovery of the wise ancients who formulated the "Science of Breath."

On the terrestrial plane the breath of the Logos manifests as earth, water, fire and air. The breath or pranic force in earth causes to grow the foods containing the prana which nourishes the physical body. The prana in water is incorporated into the physical tissues; the prana in fire warms man; while the prana in air is inbreathed by a process mechanical almost as the systole and the diastole of the heart.

The oxygen of inhaled air enriches the blood-stream, but the total effect of breath is far more than is apparent in the material body. As man is seven-fold, one sphere interpenetrating another, so air is interpenetrated by the higher pranas. Breathing, however simple in appearance, is evidently a complicated act performed automatically, or with a purpose. In automatic breathing, an almost universal method, all of man's bodies are to some extent nourished.

As in his cycle man retreats inward from the physical plane, automatic breathing becomes more and more simplified for, one by one, the air and the lower ethers are left behind. In this process as the pranas become purer, the entity experiences buoyancy and life unknown before. While the physical derives its chief nourishment from the pranas in food, the higher bodies derive their chief sustenance from the vital ethers. The Science of Breath consists in directing with definite purpose the various ethers to their appro-

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priate bodies. The difference between the method of Nature and that of the Science of Breath is great as the result proves.

The disciples of "Hatha Yoga" sit for the purpose of directing to the solar plexus and other lower centers, the energy in breath; too often this results in over-stimulation of the centers whose natural tendency is downward. Thus is brought about the sundering of the lower triad from the higher. Unless by thorough self-discipline one has become quite unselfish, sitting for self-development is fraught with this peculiar danger.

The western nations are the great positive nations, but their vast spiritual possibilities are as yet, largely latent. Hence in respect to spirituality they seem inferior to certain eastern peoples who nevertheless are negative to them. Much in the Yoga aphorisms of Patanjali, while wholly adapted to the East, can for the West be well replaced by the Yoga of action, that which is indicated by the helpful activity of all advanced beings. Breathing is largely automatic and is maintained during all actions, whether good or evil. While knowing his complex constitution and the effect of the higher pranas on his higher bodies, if the man of the West performs good actions with selfless purpose, the work of these pranas is immensely aided by his will, love and intelligence. Not until the higher bodies are thus developed and cohesive strength attained, is it safe to aid the lower bodies by means of posture and deliberate control of the lung-breath.

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PHYSICAL IMMORTALITY

THE story of Christ's physical resurrection has ever been a stumbling block to many, and must so continue until more is revealed of the secrets of physical matter than at present deemed advisable. Suffice it that physical matter, the thing which many immature Occultists depreciate, contains divinest possibilities. Moreover the condensing of physical matter as already shown demands Creative Will residing in nothing less than the highest Trinity of the Logos.

Remember that as far as it affects man, the specific work of each globe-chain of our solar system is to evolve one of his seven principles. The Moon-chain perfected the Astral bodies of beings evolved to its possibilities. The laggards came to our chain, which, notwithstanding certain exoteric teachings, is not a reincarnation of the Moon-chain, but the emanation of certain Solar Hierarchies, one of which is higher than the highest of those which emanated the six globes of the Moon-chain connected with its normal evolution.

The specific work of our globe-chain through its entire evolution is to raise physical matter, the orange ray, but more particularly man's physical body, to its polar Opposite, the white glory of the Sun, in other words, the Seventh Hierarchy of the Logos. Thus shall be verified the words of the Hebrew Initiate, "It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."

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We have seen that what is now man's highest principle emanated from the (1) Violet Hierarchy of the Logos; that Hierarchy which, of itself, knows nothing more of material conditions than does the God of the Christian Scientist. Man's sixth principle is from the (2) Red Hierarchy, that which in its negative or evolving aspect penetrated a little deeper than did the negative of the other, but not to the plane of the physical.

That much underestimated principle man's physical body, emanated from a Hierarchy possessing every experience to be found in the six Hierarchies over which it presides. That regal Hierarchy in giving to man gave its best, a thing at first almost identified with matter, then a thing insignificant indeed during the early rounds of our globe-chain, and then a thing both poor and unsightly until its helpers came from other planets. The destiny of the physical body is to fully develop organs which synthesize therein the unfolded powers of the other six principles.

For man the present evolutionary scheme is that moving upward he complete the "fourth round," carrying with him the perfecting physical vehicle even to the highest divisions of the physical globe, while, simultaneously, his six "superior" principles ascend in their respective globes. Before he attained to free-will, physical man, a creature of but one principle, was a mere automaton moved around his globe-chain by the evolutionary wave. The peril yet to confront him, the symbolic Last Judgment of Revelations, is the

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possible unfitness of his physical vehicle again to enter the higher and fiery divisions of that globe.

The "Buddhas of selfishness" who, having abandoned their unperfected physical vehicles, now live on more or less interior planes, will be in sorry plight when the completed seventh round finds the unified races of earth, in fiery physical bodies, uniting themselves with the Solar Logos.

If, as inmost teachings affirm, man's chief principle is to be a glorified seven-fold physical body, then his present duty to it cannot be over-estimated. What need of a Paul to advise temperance in all things! Universal experience proves that intemperance calls down a heavy weight of retribution on the physical body which, because our most valuable possession through future æons, is ever purged by the promptest and most obvious of all Karmas. Truly wise is he who, by fulfilling all righteousness, and by such important aids as right meditation and right concentration, gives form and cohesion to his so-called higher bodies that they in turn may help to construct a physical vehicle yet to defy the last great enemy.

All exoteric religions regard the physical life of man as preparation for life more real and positive in the great Beyond. Theosophy, as taught in the last quarter of the nineteenth century, conveys about the same idea, for both the physical plane and the physical body were by it compared to the rind which protects the fruit. This view is well suited to the average investigator. The vast majority of men and women look to that

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reward and rest which comes to the weary toilers in the vineyard of life, for it is their Karmic right, one not to be questioned. Evidently these are not ready for deeper teachings. Many there be whose lives are burdened by Karmic debts ; sickness, grinding poverty and other evils turn their thoughts to happy release. Certainly these are not ready. Few indeed are prepared for conclusions which result from understanding of inmost teachings.

No entity is in positive condition unless in active possession of all his principles. Impairment of the physical vehicle is the beginning of negative conditions before the death of that vehicle. Because in proportion to its possibilities the physical is the least developed of man's principles, its loss may seem his gain, for no longer it weighs him to earth, nor does it help obscure his vision of Truth. For all of that, man, deprived of the physical, is in a negative state reaping therein the bitter or sweet fruit of deeds done in the positive state. Understanding this teaching, the earnest and therefore positive disciple of Truth will choose the positive state, thereby foregoing Devachanic rest, not as an act of renunciation, but as a rare privilege, since no great advance can be made during a negative state, and evidently that desideratum, the progress of the physical body, is delayed during the entire term of post-mortem rest.

Just here let us consider an important truth which the too zealous may overlook. As through the great night of Parabrahman the operation of negative forces

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made all that should yet manifest to be receptive of the creative energies of the great Kosmic Day, or, as during an ordinary night of this earth, the negative pranas render all nature impressible by the positive pranas of the Sun soon to rise ; or, as winter prepares the ground for the germination of spring, so, during the interval between two earth-lives, the negative pranas of the subjective planes render man receptive to the positive pranas during objective life. Hence somewhat of post-mortem rest is necessary to all progress.

The supreme positive state presupposes the winning of a fiery physical body, in other words, possible union with the Logos. The snail-like progress of the human race is in large measure due to conception of Heaven as a place of rest. That conception buoys and sustains the vast majority of religionists, and after death lifts them into and holds them in their Heaven, be they Christians or Mohammedans or Buddhists or what not. To the strong and enlightened it should be known that Heaven is a sphere of activity, not in the plastic ethers shaped by man's every negative thought and imagination, but on this world's hard and obstinate shell given him to mould and master and make subservient to his positive powers which yet will be those of the sublime Source of his physical principle.

Mighty souls of vanished ages in their physical vehicles would now and henceforth be here laboring with us for the common weal if the average man of the past by duty wholly performed had purified and

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uplifted the physical globe, making it habitable for that finer clay, the purified and uplifted physical bodies of the foremost egos of our humanity. But, like some compelling orb in realms we never yet have traversed, how that glory draws us on and on to prophecy's high fulfilment the true Millennium, not of a thousand meagre mortal years, but rather of a thousand divinely measured and filled, each and every one thereof a thousand.

Let it be well understood that such matter as shall constitute man's permanent material body, while cool in itself, would now — because of his Kamic condition — affect him like contact with the Solar Fire. Furthermore, that perfecting, permanent body shall ever approach the ultimate condition of substance known as primordial or root matter.

In conclusion; that ideal of posthumous man which in the Greek and the Roman scheme and in certain of the Old Testament writings makes his condition a negative one with little or no hope of betterment, is a departure from the Arcane Teaching. The belief that because the physical body of Jesus and even of Mary, was raised incorruptible, therefore the physical of all humanity is to be resurrected at the Last Trump, is a misconception of the Arcane Teaching concerning physical immortality.

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THE BUDDHAS OF SELFISHNESS

BY certain Adepts of the left-hand path, the means of attaining what will prove only a spurious Nirvana in a body but seemingly permanent are both known and practiced. Western authorities claim that our physical bodies are wholly renewed during every seven years. Add to this the Eastern teaching that our higher bodies conform to the same law and we have clue to the theory of these Adepts; a clue which despite error, contains the truth that through pure and upright living the discarded atoms of man's lower quaternary are replaced by those of less and less Kamic characteristics.

To one who spends himself in service of his kind a time comes when, having left the physical plane, he requires for the maintenance of his next earth-body a higher grade of atomic lives than is easily available. During the enforced interim such a one still busies himself because service is ever of the inner man. In fitting time he incarnates that service may be direct and tangible. This procedure holds good for all real Masters evolving on our globe-chain.

Concerning the higher Adepts, an early Theosophical writer of prominence has said, "It is with utmost difficulty that one or two can be induced even by the throes of the world to injure their own progress by meddling with mundane affairs." "A very high Adept attempting to reform the world must again submit to incarnation." These statements have been both criticized

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and defended by well known theosophists, but after all, how does such an Adept compare with Buddha, or with Jesus who expounded and enacted the law of humble service here on this lowly earth? To neglect present duties that one may develop power to perform greater service is loss, for such procedure violates the fundamental Law of Love.

The selfish seeker for bodily immortality has a system of selfish rules to which he adheres. Thus would he energize will and conserve energy and also eliminate all impure atoms from his various bodies, especially the physical which, so etherealized, is to become a vehicle superior to physical limitation. Such an Adept shrinks from contact with ordinary men and the defilements of their impure environment; but in so doing he fosters in himself a subtle selfishness itself an impurity past all cleansing even when the physical body of the ordinary man shall have been wholly transformed.

JESUS THE CHRIST

THE doctrine of evolved souls, those far in the van of earth's multitudes, is worthy of serious attention. Concerning these let us inquire somewhat into the teaching at present accessible. If one would attain to understanding of certain great beings the chief products of our globe's seven-fold evolution, and more especially to understanding of Jesus the Christ, "the first-born among many brethren," then is it

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necessary to bear in mind what we have already touched upon, to wit, that man is a group-soul. That which in him is called a color, a sound, or a principle, is an actual entity, a living soul, seven of which make up man the microcosm.

Each entity of the seven in man is a syllable of the sacred seven-syllabled Word corresponding with the Macrocosmic or Solar Word, that which brought the world into being, in fact the Logos on which John the Gnostic descants.

Already we have seen that the entity or monad that builds man's physical body was emanated by the (7) Orange Hierarchy of the Logos in the first or radiant round of our globe-chain; also that the entity or monad that builds Man's Astral body was prepared for his initial work here by an evolution on the Moon-chain. As for man's higher principles, we have traced them to other planets.

These builders from six varying evolutions were necessarily of six orders and of all stages of development in their respective orders. Over each of the six great orders was a hierarchical ruler, an entity more advanced than his fellows, but one by no means evolved to union with the Solar Logos. Naturally the leader of the Mercury entities, known as "Sons of Wisdom," incarnated in the worthiest body of the Earth evolution. The leader of the Venus entities, sometimes known as "Lucifer Spirits," sometimes as "Sons of Mind," choosing wisely entered the same body, and thus in due course the Masters of the six

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hierarchical Rays were grouped in the body of the foremost entity of the Orange Ray. Thus first came into prominence that being known as the Christ, the pinnacle of this world's attainment. He was the original Adam in whose "fall" humanity became involved.

All other beings of every hierarchical Ray or any of its seven sub-rays, following the example of their leader, incarnated in their appropriate vehicles; therefore the most advanced of these became the nucleus of what is known as the Great White Lodge. The Master of all Rays is nevertheless the "Master of the Yellow Ray," because Buddhi, Love-Compassion, impels him to incarnate from age to age for the betterment of the world.

Of all the sects of Christendom, the New Church in certain of its teachings most nearly approaches the Wisdom-Religion. Swedenborg's inability to accept a larger than the one life view of man's earthly sojourn, necessarily deflected and obscured his vision of inner Truth and so rendered him an imperfect instrument; still he was the best obtainable by the Lodge at that time. While the Swedish Seer uttered many half truths, he well fulfilled the purpose of the Lodge in the noble truths he was enabled to give in acceptable form. For example, concerning what we call the Pisces Avatar he says that of all the peopled worlds of our solar system this physical earth is the only one in which the Lord could appear to fulfil his mission. Swedenborg's reasons are, however, inadequate and betray inability to grasp Truth in its amplitude.

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Because of his completeness, the being known as Jesus the Christ is Spiritual Father and Elder Brother to all mankind. Every people is his people, and, according to its dominating Ray or sub-ray, every people has known or will know him in one of his seven or forty-nine aspects.

The Christian Church recognizes him as the Son of his Father in Heaven and so he is. But the larger truth that in lesser way each of us is the son of his individual Father in Heaven, is not for the Church to know because of the influence of its dominating sub-ray. Moreover the truth of the doctrine of Reincarnation is for the same reason withheld from it to-day. Already the Universalist branch of the Church has accepted the doctrine of Karma, and because a high sub-ray of the Christian Church, this denomination should be first to accept the esoteric truths of that larger Universalism, the Wisdom-Religion.

Buddha was enabled to impart esoteric truth to a people whose Ray, the yellow, permitted acceptance of it; whereas in the "Pisces Avatar" to those of another Ray, the violet, the more exoteric doctrine of the equality of Jew and Gentile, in other words, the Brotherhood of Man, was in fact a truth greater than the nation could readily acknowledge.

The birth of Jesus, like that of Isaac, is a miracle to the church and a stumbling block to the sceptic. Concerning Jesus' birth, the secret teaching of the Initiates, while not that of the church, can in most particulars be reconciled with it. The world is not

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ready for that teaching, and partial explanation would result in misconception and profanation of a most sacred mystery. Meanwhile adherence to the church dogma is far wiser than its total rejection since the interior explanation vindicates Mary and proves her the handmaiden of Jehovah. According to the secret teaching, Mary, of all women, could by Karmic right give birth to an Avatar coming to her day and nation.

The seven principles of man are each dual; that is, they are male and female. In a full Avatar the seven principles are intact. In a minor Avatar the negative, feminine aspect of the principles predominates. Nevertheless a minor Avatar because positive to all beneath it, is enabled to express itself outwardly by a male body. The Pisces Avatar was that of two Masters, one of them negative to the Yellow Ray. John prepared the way and Jesus followed, but it is significant that Jesus was not baptized until a mature man of about thirty years. As the positive Master increased the negative Master decreased as John himself had prophesied. The teaching is that the power of John was transferred to Jesus at baptism, and the dove descending from heaven symbolized the unification in him of the positive and negative. Because of this unity the Master then became a creative and controlling power, a full Avatar.

To state the matter differently, the purified Kamic principle united with Buddhi made Jesus a full Master of the "Kundalini" or Christ power, the supreme power of Love-Desire, and through it all his miracles

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were wrought. Jesus chose for his disciples not those of his own Yellow Ray, but those of the Violet Ray, disciples having that characteristic of the Jewish people, a strong personal will. These humble followers some of them fishermen, were raised by him until the personal will strengthened by the spiritual will enabled them to endure the death of martyrs. Jesus perfected his own personal will in the garden, and wholly united it with that of the Father when he cried, "It is finished."

The people of the Violet Ray have proved the most intractable of all peoples because they represent personal will, that which even in Nirvana preserves individuality from annihilation. Personal will is the lowest and yet the ruling principle of the lower triad, even as spiritual will whose color is light-blue, is the highest and ruling principle of the higher triad. The destiny of the people of the Violet Ray, the people of Jehovah, the Chosen People, whose earthly father is known to them as Abraham, is that ultimately they shall be raised to their polar opposite, the people of the Light-Blue Ray, the future rulers of perfected humanity whose earthly father was known and revered by Abraham himself.

For this good reason the heavenly Father of the Violet Ray has from the dawn of history used every means to bring about that consummation. He led His people out of the land of Egyptian bondage and gathered them where their proper development might best be furthered. The power of personal will was not to be killed out, nor in the least diminished, but that

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power was to be transmuted gradually to its high polar opposite. Therefore Jehovah gave His people wise law-makers and renowned kings, inspired prophets and dedicated priests, but, as Jesus said, the Jews killed their prophets and then raised memorials to them.

Finally the Master of the Seven Rays undertook a supreme mission. Foreknowing what fate would befall him, he descended to do the bidding of his own seventh principle — his Father in Heaven. In the closing scene of earth's greatest drama, Jesus wholly harmonized the essence of his Astral body with his high Auric body. In other words he raised the violet to its opposite pole the light-blue. By virtue of full mastery of the laws governing his Astral body, he now is master of the entire Astral realm. This law of mastery obtains throughout all planes and all worlds.

From the way in which man's principles are bound together it is evident that by raising the Astral the physical man also is raised. The physical body of Jesus in its descent from the cross was not mere clay as the unenlightened would claim, but a higher holier thing than men imagine; hence an expression of himself to be put on or off as a garment.

No being of this globe-chain can wholly unite himself with the Solar Logos until the end of the 7th round brings the great day, "Be with us." Unification with the (7) Orange Hierarchy of which our humanity is the negative pole, presupposes perfection of the physical vehicle and as we have seen, this is approached by one being only, the Master of the seven pranas, or bodies,

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or Rays. Physical perfection is physical immortality at the 7th plane of the Logos, from which there is no more corporeal descent into ordinary physical matter. This place and condition is the goal of man's attainment. As the Great Initiate has not yet attained to that from which there is no descent, it is evident that while his minor Avatars are wholly optional, others must be in prompt obedience to the Will of the Solar Logos that in turn serves the twelve Zodiacal Powers. To the Messiah during incarnation is delegated the authority of the Solar Logos; so he becomes servant of the great Twelve, and, through love, servant of his immediate twelve followers, and eventually servant of all men.

THE LODGE OF MASTERS

UNDER the heading "THE PLANETARY PROCESS" it was shown that the seven Hierarchies of the Solar Logos, and therefore the seven Solar Rays, had each to do with the making of man. Causes originating long before that making, and possibly in a preceding Manvantara, at once divided embryonic mankind into seven classes, each distinguished by the color destined to become and ever continue its predominating one. So also with Masters who as we have seen are but the vanguard of Earth's great army.

Of those multitudes few individuals are as yet in conscious touch with any Master, and fewer still with the Lodge of Masters. Of the first class each individual by special and untiring effort has prepared himself

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to discover in his own way the Master of his own dominating Ray. Advancing, he comes eventually into the second class, but however advanced, his Spiritual Father, one of the seven chief Masters of the Lodge, is still peculiarly his. Of the seven, one in highest broadest way is occupied with affairs almost wholly material. Such a Master is the necessary ground base of the Lodge in its seven-fold work, and his special judgment is often required by Masters developed along more spiritual lines.

All so-called practical people, especially those eminently so, belong to this Master's Ray. Men of great mechanical genius are much indebted to him for their intuitions. What civilization would be without his aid modern India attests. Nevertheless another peril menaces the western nations with whom he now labors. A great material civilization may disturb the equilibrium of Zodiacal Forces; then the resulting overplus of material life-energy drawn from the Earth Sign rends her in watery or fiery cataclysm.

The chelas of every Master, and those who are to become his chelas, have in lesser way his dominant characteristics. Those of a certain Master have the pronounced will and the faculty of governing which carry them to the front of such movements as engage their energies. Chelas of the Great Master of the Dark Blue Ray are necessarily distinguished by mental grasp and activity and noble intellectual ideals, because the tasks required of them would dismay the sluggard and turn away the commonplace. These chelas are prepared,

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first unconsciously to themselves and then consciously, by a certain Master and together with those rightly belonging to him. Certain Masters of first rank have risen from humble conditions. One, known as the Egyptian, was in the far past the child of an Egyptian serving woman.

The Master of the Red Ray is a great Master mystically connected with the Master of Masters, the synthesis of all Rays, in whom nevertheless the yellow of Buddhi predominates because among Divine attributes, Love is the supreme accomplisher in our planet's progress. As the Master of the Green Ray is negative to the Master of the Dark Blue, so the Master of the Red is negative to the Master of the Yellow, being in one sense his other half. All children of whatsoever Ray can and should approach the Christ, Master of all Rays. Those of his own dominant Ray are characterized by passionate longing for sainthood ; Wisdom with them is subordinate to Love, whereas to the Infinite Mind, all Divine attributes are equal.

Full realization of this equality presupposes Divine Equipoise, attainment of that White Light by which final Truth is discoverable. Therefore every Master's perception of Truth is colored by his dominating Ray. As result seven somewhat varying revelations of Truth reach the outside world, there to be distorted into a multiplicity of beliefs increasing until the Universal Teacher arrives and turns the world to some large and unifying view. Theosophy as taught in the last quarter of the nineteenth century is to some extent a

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compromise, as well as an adaptation of Eastern Esotericism to the western mind. Minor Masters with vision more personally circumscribed and colored than that of any of the supreme Seven, are responsible for the various schemes of Occultism arising at various times and in various sections.

The Master of Masters looks directly to the Logos; every other major Master looks to the Planetary Ruler whom he calls the Father of his Ray. Like Christ, each Planetary Ruler looks to the Logos, or, more precisely, to that Hierarchy of the Logos which rules his planet.

Consciously with the few, unconsciously with the many, the disciples of the Christ are prepared by the Master of the purified Red Ray in whom the Martian rage of war has transformed itself into loving and submissive service to gentler, purer Love.

Because the Christian Church has excluded other Masters and deified the Master of all Rays, thus making him in one sense afar off, the instigators of the Theosophical Movement made prominent — some have thought too prominent — the office of those Masters. In certain sections this has led to the belittling of Jesus; hence the present need of statements more definite than those found in theosophical writings. For good and sufficient reasons all but the most meagre information in regard to the Lodge of Supreme Masters is still withheld. "Thou shalt never speak of these before a multitude mentioning them by their names. The wise alone will understand."

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In partial explanation of this quotation it may be said that the real names of the Supreme Masters have never been given to the world, nor to any occult society as such. A Master's real name is an epitome of himself. Should he at any time swerve from duty, that name would undergo corresponding change; and should he still claim it, the falsehood would be apparent to all Initiates.

Every being belonging to a Master's Ray has his individual name, one toward which he progresses in spite of many failures, one revealed to him only at that initiation which all shall yet experience. A Master's name may be likened to a musical theme; the names of those belonging to his Ray are variations of that theme.

GIVEN NAMES

HEALTH, wealth, intelligence, teachableness, good environment and the prestige of a family name are valuable aids to success in life, but the importance, the worth of a fit given name is rarely understood.

Given names far antedate surnames which were unknown in the earliest races and their culminating civilizations. In subsequent times the prime importance of given names was more and more lost sight of. As result these were chosen for their euphony, their prettiness, or else children were named for relatives, or friends, or for the parents themselves. Thus many suggestive and appropriate given names became obsolete, from which resulted a multiplicity of favorite

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ones. To bring order from this confusion, a distinguishing surname was found useful and then necessary.

As every member of the human family has a secret name, one related to that of some Master, so has he an exoteric one interiorly identified with the esoteric; but because of Karmic hindrances, that name is not his in every incarnation. Through ignorant, or indiscriminate, or foolish giving, one's first name may prove a questionable legacy. Thus in every generation multitudes from infancy are to this extent handicapped.

George Washington Smith and Napoleon Bonaparte Brown and their like are usually overburdened by such names, though in rare instances these act as real incentives. In case of actual progress, a magnetic current may become established between the original and his namesake because, unknown to himself unless he be exceptionally spiritual, the thought emanations of a great man out of the physical body are attracted by those in earth life who by emulation would grow to his likeness. One's secret name is a variant of the great Word of Power, while his true given name is another variant interiorly related to both.

In the bestowal of names the savage is often wiser than the cultivated Anglo-Saxon whose children's given names may be gotten from the latest sentimental novel, or popular melodrama. Despite of protest, the son of Zacharias and Elizabeth was called John. Many other Johns were to be found, some perhaps rightly named, but the vast majority wrongly so.

Not the mere spelling of the Hebrew equivalent,

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but rather its secret pronunciation gave to the forerunner of the Messiah his exoteric name. Translated into other tongues that name still retains somewhat of significance; but when uttered in the tongue of the people with whom in older times John was closely affiliated, that name—the one by which in a future appearing he shall be known—is indeed significant.

GOD OR PRINCIPLE

A PERSONAL God and an impersonal Principle are the two extremes for which both philosophers and religionists have repeatedly taken sides. It is here contended that a Principle devoid of personality in some sort, is incapable of intelligent and effective action. On the other hand, thinking people more and more admit that the popular conception of personality in Deity is a restricted one, being only the evolution of idol worship and so destined to become obsolete. That the formulators of the Arcane Science chose the happy mean, thus avoiding the two irrational extremes, we shall endeavor to show.

The notion of an extra-kosmic Creator and Ruler somewhere in boundless space, who from his lofty throne directs personally the minutiae of Kosmic processes is at par with the notion of a general who directs personally the movements of his every common soldier. Conservation of what to man seems unlimited energy is as wise and methodical for Deity as conservation of limited human energy is for the general;

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hence the Arcane Science postulates the rational idea of universal government through descending ranks or hierarchies of being, beginning with the Kosmic Logos and, for this planet, ending with man himself.

Because immature, man is by no means a wise ruler; so but limited authority over the lower creation is delegated to him. Nevertheless he must try his apprentice hand as rulers grown wise have done in worlds older than ours. Had power of speech been given it, the animal kingdom with no uncertain tongue would proclaim the mistakes and shortcomings of humanity's rulership. Man's first task and duty, that of self-government, has been attained or well-nigh so by all Great Souls, but it should be noticed that the two foremost, Christ and Buddha, promptly renounced outward kingship.

It is intimated that in a future age when the hearts of men are ready for his two-fold sovereignty, that outward kingship will be accepted by the Master of Masters. Thus should it be, for in every perfected or perfecting hierarchy one entity is inevitably foremost. Analogy indicates as much for every Hierarchy of the Solar Logos. Evidently the Ruler of our Solar system is the foremost being of the loftiest Hierarchy thereof. Carrying the correspondence to its ultimate we attain to conception of the Supreme Ruler of the Kosmic Logos. This Being, so wholly unlike the anthropomorphic Deity of popular worship, is verily the "personal God" of the Arcane Science. Having risen to conception of the Divine Immanence and Transcen-

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dence, the present day thinker is confronted by the vagueness, the mystery in these terms. Because of this, the above solution is offered for his impartial consideration.

FAITH

EXERCISE of faith is one of the most necessary and often one of the most natural acts of everyday life. Who can doubt the Sun's rise on the morrow? But that the Sun has always appeared is not absolute guarantee of his future rising. Hence faith contributes to that certainty which everyone feels. The wild creature in repeated journeys to the stream, knows where he shall drink; but faith in some degree has place in his animal intelligence.

Faith is a necessary attribute of the soul, both in this world and in all higher worlds whatsoever. If, as some imagine, man after his demise is to be wholly enlightened, why do those eternities the past and the future hem in his little three score and ten years of mortal time? Again, why is man left with but the torch or perhaps the mere rushlight of faith wherewith to penetrate the mystery beyond the grave?

The teaching is that faith begun in this dense earth condition of matter, is indispensable elsewhere. Faith is the receptive attitude of man's more spiritual part toward those things which the brain cannot as yet master or even comprehend. Outside the province of ordinary humanity are matters which the highest Masters must at present accept on faith. Always the

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horizon of these Masters has been enlarged by faith and afterward clearly defined through demonstration. This accomplished, a more comprehensive faith was required of them, and so shall it be with everyone who would scale the Himalayan peaks of wisdom.

Were its future wholly known to every rank and hierarchy of intelligent beings, then would faith have no exercise. Moreover the necessary execution of Karma's wise decrees would destroy the freewill of every being in the manifested universe.

Through absence of faith the agnostic soul sinks and shrinks even to that obtuse and lethargic condition which debased primeval man imposed upon the creatures of the geological ages. Because of expanding faith the soul mounts from sphere to sphere, from Logos to Logos, until it shines resplendent with the glory of the Central Kosmic Sun.

SPECIALISM

BECAUSE all evolution whatsoever proceeds from simple to complex, the inability of one mind to master every detail of life becomes more and more apparent. Hence in the manifold departments of human activity, specialism will yet be necessary to world-progress. That the attainment of the Universal requires a collective host of intelligences is indicated by the seven-fold constitution of things.

That specialism obtains in the Solar Logos Itself is made evident by the seven or ten Rays thereof. Fur-

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thermore, while the three upper Hierarchies encompass the lower seven, analogy shows that each of those seven in its specialty surpasses all others, while aside from its specialty, the highest duplicates all others in but a general way. The total of planetary influences divides itself into seven; hence the seven Supreme Masters of the Lodge, representative of those influences, are the original human specialists each having in charge one phase of human advancement represented by the people of his Ray, both in the physical body and out of it; whereas the Master of the Seven Rays, in accordance with the immutable Divine order of things having become a specialist, can maintain but general leadership in other matters.

The Master of one division of contemporary humanity, though not refusing emergency aid to the members of another, would as soon as practicable bring to them the Master of their own Ray. Such procedure is wise because in the vast field of world-effort, economy of energy is as necessary at least as in the more circumscribed one of the ordinary specialist.

The great specialists here considered have enlisted as co-laborers the lesser Masters of the White Lodge. Also they are preparing as prospective helpers those disciples in whom real promise is discernible. Every normal being is a prospective disciple of the Master of his own Ray, and sooner or later this shall be apparent to the world at large. Discipleship under the Master of a Ray other than one's own is but temporary, and indicates a need which that Master can best supply.

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Every Master has his own method which as a specialist he adapts to the peculiarities of each disciple whose seven-fold constitution is first of all most searchingly diagnosed.

Where the physical body and brain are sufficiently sensitive, and the Astral is well knit into it, a Master can impart instruction by influx which but little disturbs the waking consciousness; but in most instances the physical must first be subordinated to the more interior bodies. As the perfected physical body is yet to be one of man's enduring possessions, why should the ideal disciple en rapport with his Master wholly subordinate that body, especially as it is true that men of genius whom the world honors, have with little disturbance of waking consciousness been uplifted to thoughts and deeds unforgettable through time? Ability to personify and visualize the external stimulus of their nicely adjusted powers was by no means essential to those men, nor would the Master behind them, he who had renounced the glory of personal achievement, divide honors with those to whom renown was still largely the urge and reward of endeavor.

One need not assume that a Master stimulating a Shakespeare, a Beethoven, a Raphael, or a Michelangelo, is himself all or any of these. A Master's specialty may be his ability to aid others in their various specialties. How then is this accomplished? Let us remember that while the Master of the Seven Rays looks to the Logos, every other great Initiate looks to the planetary Ruler who is Father of his Ray. In the

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case of a Beethoven, the office of a certain Master is to bring him for the time being into unconscious relation with the planetary Father or else the planetary Hierarchy of his Ray. In ancient times these matters were to some extent understood. Thus in the battle of Ulysses with the suitors, Phemius the Bard escaped the common doom for, as he said to the warrior, "Some god has breathed into my mind songs of all kinds." "It will be a grief to thee hereafter shouldst thou slay a bard who sings for gods and men alike."

Because fitted by his specialty for greatest deeds of war, Napoleon was brought into unconscious relation with Kartikeya through the earthly representative of the Red Ray. The tremendous development of personal will in the Corsican caused him to break from helpers who never compel. Though less gifted than Napoleon, Washington remained true to his trust, while Lincoln suffered martyrdom during the faithful discharge of duty.

THE HIGHER KUMARAS

"THE Planetary Process" shows our humanity to be unsuited to evolutionary conditions other than those afforded by this Earth. Those Kumaras who incarnated in the third root-race, there lighting the fire of Mind in man, craved certain experiences acquirable only in physical bodies. Hence their presence here was due to self-interest more than

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to philanthropy. Because self-interest never lifts a world, compassionate beings devoid of self-interest descended to further the Divine Plan.

The Higher Kumaras are beings normal to certain planets through which man himself descended when seeking his appropriate sphere. These beings had acquired the specific wisdom of their respective planets, whereas even the foremost of our own humanity had been but gleaners there because it was not the wisdom they most desired. On the other hand, the Higher Kumaras knew their own wisdom to be indispensable to the real advance of mankind. Hence their earthly office was one of enlightenment only.

Not craving such wisdom as material conditions afforded, these Kumaras cared not to incarnate in material bodies, nor did their mission require this of them. The principles of the men of our early root-races were but loosely knit together and mankind like all other sentient life was far less immersed and centered in matter than at this day. Because of this the Higher Kumaras, beings of not more than three principles, could communicate with and instruct the foremost human entities of our septenary globe.

Through the great law of correspondence sourced in the geometrical Kosmic Plan, these teachings while wholly spiritual were the clue to every mundane problem. They were in fact the original deposit, the most ancient Arcane Science which the foremost of the human family, the great Lodge of Masters, with infinite painstaking has proven and also extended to the lower

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planes of this world in order to meet the present and future material and spiritual needs of mankind.

Because of changed planetary and human conditions, and also because the Lodge now and henceforth fulfils their original office, the Higher Kumaras while still accessible to or through Masters, are no longer in touch with the world at large ; therefore in exoteric parlance they are said to incarnate no more on earth during this Manvantara.

A Beethoven brought into touch with a Kumara of the Manasic or the Buddhic plane is by no means the automaton our illustration on a previous page seems to indicate. As certain colors of earth's septenary scale are below the evolution of those high planes, so also are certain tones which a Beethoven combines to epitomize earth experiences. Moreover his physical brain must translate into physical sound the ethereal tones of those planes.

THE MUSICAL SCALE

IN their primal characteristics, as in their varied manifestations, vibrating Sound and Light are creative energies of the Word which was in the beginning. The terms sound and light are interchangeable, for, on some plane of being, any given sound has its color and any given color its sound.

Evidently an art which deals with sound, or one dealing with color, is capable of enormous development. That sound might become systematized the musical scale was invented ; not at once however for

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the Greek modes, as also the scale of every ancient civilized people, was an experiment, a groping toward our musical scale of seven tones, or twelve semi-tones. Musicians well know that this scale, result of compromise, is both arbitrary and incomplete. To illustrate, in the diatonic scale the sharpened C serves as the flatted \mathbb{B} , whereas in the modern enharmonic scale of nineteen degrees, quarter tones are recognized.

Heretofore the great masters of music have exercised their ingenuity and expressed their emotions within the confines of the diatonic scale; but, since the advent of Wagner, the chief moderns have striven for something more adequate to their needs.

Compared with the savage, civilized man is a complex being. Compared with what the race shall become, he is indeed rudimentary. Wagner was an artist of large vista; an artist with eyes for minutiae within his horizon; hence a complex man, type of others to be. Richard Strauss is another commanding personality among those for whom the modern enharmonic scale is all but inadequate.

Our contention is that as man's mental constitution grows more and more complex he can express himself musically only through an enlarging musical scale. Within the bounds of the diatonic scale are preserved the works of the Contrapuntal, the Classical, and the Romantic schools; works wholly satisfying save to the so-called ultra; works destined to delight and edify multitudes through many, many years to be; works perhaps immortal as are the treasured fragments of

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that Grecian art which yet is of an era behind us in the dim antique world.

We contend that the possibilities awaiting development in a scale more subdivided than the enharmonic, shall supersede what to peoples far in advance of to-day must seem more and more inadequate. The identity of sound and color—separate only because of human limitations—gives clue to the ideal musical scale. As the prism divides the sunlight into seven colors, so the musician shall yet divide into seven every note of a scale of seven that his gamut may comprise forty-nine rather than twelve or nineteen degrees. The realization of such an end means nothing less than successive epochs, each with its larger scale, while the consummation will mean the shelving of every tonal utterance falling short of a standard unimagined to-day.

In conclusion: the Arcane Science teaches that in the Kosmic Scale every Sun is a note and its every planet a subdivision. Moreover during the Kosmic Day, Suns and planets everywhere strive unto that Divine Ideal, Universal Harmony.

SOME PERILS OF THE PATH

SINCE Atlantean times the Initiates of the White Lodge and the Brothers of the Shadow have contended for supremacy in the affairs of this world. The victory is ever with the right, but the unconquered vindictiveness of the dark hosts is shown in various ways.

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Each Master of the White Lodge has incurred the enmity of a certain class of entities whose characteristics are the opposite of his own. Vanquished by the Master himself, they seek revenge through his disciples on whom they undertake their various seductions. Sometimes a friend or a relative is turned against a disciple who usually is at loss to understand the revulsion of feeling. Pride of intellect is the vice of certain enemies of the Master of the Dark Blue. Unnatural and beastly passions characterize the enemies of another Master.

Jesus in the Wilderness went through the form of temptation by a vanquished enemy that all disciples of all Masters might thereafter profit by his example. By this act his wisdom outwitted the cunning of the fiend who purposely was drawn into that trial of strength. Jesus' agony in the Garden resulted from the concerted and final action of every great inimical entity of the Astral plane. Peter's denial of his Lord was the temporary triumph of certain enemies who long had waited that weak moment. The doubt of Thomas was another triumph, one resulting however in a proof of inestimable value to later times. The hostility of Saul of Tarsus was due to the tremendous obsession of beings who feared that glorious outcome which the real Saul merited.

The enemies of a certain Master who always has ruled wisely and well, would develop in his chelas the spirit of the autocrat. Should any disciple of a certain Master develop abnormal propensities, the judgment

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of the occultist should not be that of the outer world. Little would it avail any disciple should his Master attempt to shield him wholly from his obsessing foes. He himself must overcome them, otherwise they will again and again return to tempt him.

OBSESSION

BECAUSE Omnipotent Justice presides over human affairs, it follows that the deplorable condition known as obsession is traceable to some fault of the obsessed; a fault whereby the aura becomes vulnerable to the assault of inimical entities. One's aura is a fortress naturally impregnable; therefore it should be seen to that no breach, no weakness is anywhere in its shielding walls.

In Saul the Zealot was developed a certain intolerance, in other words a vibration which drew into his aura certain Astral entities fanatical to the extreme of violence against such as would imperil the integrity of the Jewish religion. Nothing short of a "miracle" could break the spell and transform the narrow Jew into the broad Apostle to the Gentile world.

One who curbs not a hasty temper incurs risk of obsession since anger changes the normal vibration of the Astral body. Should the abnormal vibration induced correspond to that of some vindictive Astral entity, and should not that entity's energies be otherwise directed, he rushes through the breach caused by anger. Such entities are more or less in touch with

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the earth plane, but until controlling some physical body they rage impotently against men and things.

Through obsession this class of creatures seldom can vent their feelings on the precise person enraging them ; so the result is general rage against all who contact the obsessed personality. Mental disease changes the sufferer's normal vibration, thus giving foothold and then full possession to some of the most loathsome inhabitants of the Astral plane. Without the doctrine of Karma and Reincarnation, this form of obsession does indeed seem incompatible with Divine Justice. The drunkard and the drug habitué poison the physical body and even certain inner ones. The abnormal vibration thus induced gives control to debauched entities both here and hereafter. If there is to be a kind of Devachan this deplorable condition continues almost to its threshold. Nor is this all, for the brightness of such Devachan is more or less dimmed by the harmful finer pranas absorbed during earth life.

Though many phases of obsession exist in the world, we give only the general law governing them all. While the above contains little not already familiar to many, it is deemed advisable that here the subject of obsession should be briefly but for good reasons superficially treated.

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METEMPSYCHOSIS

THE life-atoms with which the body of every breathing thing, from man downward, is constantly renewed, have each an affinity for a certain kind of body and even for a certain organ of that body. From occult textbooks may be gathered the manner in which these atoms are drawn to and expelled from the human body by means of its various orifices. The process imparts to man's life-atoms a certain motion which because of long association with him they tend to maintain.

The anatomical structure of any creature of whatsoever species, imparts to the life-atoms that peculiar movement which causes them to choose that species and some organ thereof. Man's normal progress is toward the Divine Adam-Kadmon, the heavenly Prototype. His retrogression is toward certain extinct forms of primeval man. The human physical body is the most unpliant of the lower quaternary; therefore debasement but little alters its general appearance and complex internal arrangement. Not so with certain of man's interior sheaths, for on these the debased inner man indeed leaves his mark. These therefore tend to imitate the Astral and Kamic bodies of certain animals and other creatures antagonistic to man. By so doing they draw to themselves the discarded life-atoms of those entities. This in brief is the original doctrine of Metempsychosis.

At a certain period of retrogression a debased human

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entity, disembodied and in his appropriate sphere, finds himself in an anomalous situation since his Kamic body has no counterpart in the human kingdom or the lower ones. No human father and mother can give to him that material body which his inner constitution now demands, and the door to the animal kingdom was closed at the turning point of the fourth round. How then is such a being looked upon by Initiates? For answer we must draw upon the Secret Science, our excuse being that in this Aquarian age of larger truth many matters before unrevealed can now be touched upon.

Already we have shown that of the four kingdoms evolving on our planetary chain, the mineral, vegetable and animal are but barriers on their way to their respective chains. As has been explained, the seven-fold human kingdom is the aggregate of entities unsuited to the evolution of certain so-called higher spheres. We have now to distinguish another class of failures, those among the human or, more precisely, those masking as human whose sphere is on the planet of eight-fold evolution. This class, it is said, formed one thirteenth of primeval humanity. Many of them have disappeared from our evolution, others are disappearing; but the final weeding out will occur during the fifth round. It is taught that the vast majority of normal human beings have been at some period as much swayed by the lower nature as this class now is. Even Masters of the White Lodge in some instances have risen from low conditions.

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It is an occult truth that no one is wholly amenable to Divine influence until his basic principle has been reached by its corresponding Ray. This often happens at what in the Christian church is known as conversion. All beings rightly belonging to our seven-fold evolution shall be reached eventually by the Great Master of the Seven Rays. Every Saul breathing out threatenings and slaughter is to become the witness of his Lord whose reclaiming power nevertheless extends not lower than the lowest principle or Ray of our common humanity.

The mother's love for her wholly depraved offspring is deeper wisdom than that of the wisest theologian. Somewhere! Somehow! is her torn heart's cry, and so shall it be though ages intervene and another planet behold love's prophecy fulfilled.

The tragedy of Judas; who can understand, who interpret it except in light of the Sacred and Secret Science? Iscariot from the first was known to the Master as an alien, the "rejected son," the thirteenth associated with the twelve even as his kind were and still are associated with humanity for a purpose deep as the mind can fathom, a purpose which the perfected eighth planet shall wholly justify.

As an Avatar, therefore a representative of the Solar Logos, Jesus rejected Judas no more than did the great eighth Solar Hierarchy. Nor could he reclaim him because such work appertains to that Hierarchy. That he aided him is certain, but in what way and to what extent is a secret hidden from all but the highest Initiates.

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COMPENSATION

HOW manifold the resources, how transcendent the methods of Divine Wisdom as revealed in the Kosmic Scheme! From harshest dissonance, ineffable harmony. From direst failure, grandest triumph. Such is the outcome of the law of Polar Opposites, a law originating in the secret counsels of the Most High; therefore a law which rebukes the pessimist and proves the optimist the only logical and reasonable being.

He who passes directly to the goal of spiritual attainment is worthy of all praise and emulation. Making no detour he avoids the byways and hedges of life, and yet he who deviates to dally in the poison bowers of pleasure, acquires from inevitable disaster an experience not otherwise attainable.

Of countless multitudes who have trodden this Earth, not one being can say that at no time did he swerve from the way. Had man been created a little lower than the angels, the statement would be arguable; but we have already seen that man was once well-nigh mindless, and that the informing Ego of the greatest Master of the White Lodge was not always invulnerable.

From innumerable stumblings and innumerable falls, experiences innumerable have come to man. While failures have delayed and at times almost stayed him, the goal must yet be reached. For whatever of humiliation the latest comer is to feel, he shall to large extent be compensated through the rich and varied knowledge

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and wisdom acquirable only by countless failures triumphed over. That knowledge and that wisdom are the latest comer's contribution to the unified group-soul consciousness of perfected humanity.

SEX

MANY theosophists hold that in the successive embodiments of the human ego, sex alternates; thus a series of male is followed by a series of female incarnations. Such is not the teaching here offered.

The separation of the human species into sexes was an event long foreshadowed, one approached gradually, actual cleavage occurring many million years ago. So ill-defined was the original division line that for thousands of years sex changed with every new embodiment; but as sex became more pronounced, this trembling in the balance was succeeded by somewhat of stability. Eventually sex was fully determined and, when not governed by special and peculiar circumstances, it was a fixed condition.

In young and growing civilizations the sex line is sharply defined. Only after the turning point of the downward arc of a civilization does alternation of sex become noticeable, at first like a little intruding rill, but later like an invading or inundating flood. Thus a civilization becomes even as that of decadent Rome where many sensual and degraded female souls sought grosser opportunities in male bodies, while many male souls, weakened by excesses, were perforce incarnated

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in bodies of the softer sex. As for Rome, such an appalling situation demanded drastic methods, and soon the masculine barbarians of the northern forests were thundering at the city's very gates and debouching on its home territories.

The abominations of Sodom and Gomorrah, whose like has ever existed in degenerate nations, resulted from the incarnation of debased female souls in male bodies and vice versa. Conditions prevalent throughout many provinces of modern India, are due largely to certain cruel customs long in vogue. The female infant thrown to the crocodiles, the ostracised child-widow, the hapless, older actual widow constrained to mount the flaming pyre of her dead lord, will, every one through the instinct of self-preservation, seek safety in a male body necessarily deficient in those aggressive qualities which enable the man to cope with life's material issues. This egress from the female population creates a vacuum into which are drawn many immature female souls from little evolved races. Well it is for India's future that the virile Briton has temporary control.

The physical and mental idleness and resulting ennui of the Turkish harem, but more especially that unjust, unnatural custom which allows several wives to one husband, has for sexual reasons driven many women, physically vigorous but mentally and spiritually weak, into the greater freedom and license of the male condition. Licentiousness and brutality are characteristics of the "unspeakable Turk" with whom, as with certain

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animals especially of the feline tribe, the sexual nature to some extent manifests as cruelty.

Non-polygamous marriage, fatherhood, motherhood, and sweet untainted friendship, are the heaven-ordained means whereby the souls of men and women grow to a common likeness. Should now a stubborn soul, one resisting normal methods, remain narrowly or harshly sexed, then change to the other sex, together with trying ordeals therein, is the stringent means necessary to future symmetry. Thus we see that stability, and that ideal equality of the sexes which confuses not their respective spheres of capacity and duty, are the prime sureties of a nation's well-being.

THE PHYSICAL BODY

MAN'S physical death results from three causes, disease, accident and old age. Escaping the first two, he finds in the last an uncompromising and victorious enemy. It is a theory generally accepted that even to its bony framework, the human physical body is renewed during every seven years or so of its life term. If this theory were not in one vital respect untrue, then man's intricate bodily mechanism, resulting from ages of evolution, could not be duplicated during the brief months of gestation. This we shall endeavor to show.

The physical body may be likened to a vast temple of many rooms in each of which are countless workmen under one master workman, while over all master work-

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men is one supervising architect, the "Hiram" of that temple. Every organ and part of the physical body is built up and maintained by countless atomic lives, tiny workmen who come and go, while the master of each group is connected permanently with that organ or part. So he was in past incarnations of the Ego and so shall he continue in births to be.

The physical life-cycle of all masterworkmen is commensurate with that of the supervising architect. When his cycle terminates the common workmen, now guideless but full of energy, tear down the structure of the body into which no new workmen are drawn by that syllable of the Creative Word which was lost at the death of the architect. In the ancient mysteries Hiram's illness and death, dramatically enacted as murder, resulted from an outbreak of these atomic lives, ordinary workmen who would rule through possession of the Master's Word.

As has been said, the master workmen are necessary to the temple; therefore unlike the ordinary atomic lives, they remain, as regards their inner constitution, in conjunction with the Auric Egg during the posthumous life-term of the Ego. Descending to rebirth the architect assembles his master workmen, and, drawn by the mystic Word or syllable of "Hiram," they come crowding in. Then without sound of hammer, or any other tool, the Temple of Solomon again is builded.

In theosophical literature we read of Adepts and Mahatmas who have exchanged their worn out physical bodies for those of younger persons suddenly dead

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from drowning, or any fatality which leaves the vital organs, and if possible the entire body, intact. Our criticism is that in this instance, as in every other, physical old age proves that the architect and his master workmen have completed their life-term and now demand and require an interval of rest. On the other hand the architect and master workmen of that younger body have been forced from it. Further use of that body throws the specific duty of its own architect, its appropriate controlling entity, and also that of his subordinates, upon the Astral of the new indweller. This misplacement would result in confusion, and every attendant ill to the mechanism of that physical body.

Though healthy organs and parts of dead bodies have been transferred to living ones, still after the loss of any portion of a living body, the master workman of that portion remains, ready for duty when the transfer occurs.

DEATH AND BIRTH

THE architect of the physical body dwells in the physical heart and his prime duty is to preside over its ceaseless functions. His secondary duties have been indicated in the preceding chapter. At the termination of his life-cycle, the architect relinquishes control one by one of the master-builders of all other organs and parts. When the physical breath has ceased and no faintest heart-beat is perceptible, then for a brief interval is he very much alive.

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His consciousness heretofore extending to the body as a whole, is now concentrated to a microscopic point within the heart. In this condition he contacts intelligently and sympathetically the architects of the other bodies, even that of the highest of the seven. Therefore for this brief season the wisdom of the Ego is his. Seeing the incarnation with illuminated eye, he recognizes its failures and successes and also the justice of the Karmic Law apportioning to him certain merited rewards and corrective punishments.

This over, the entity finds himself still alive though lacking what before he deemed indispensable, to wit, a physical principle. So withdrawing from what now seems but a prison, he passes out through the opening in the head where Sushumna terminates. Upon the Astral plane the entity, ever retiring inward, experiences in due time a painless passing out preceded by the withdrawal of the Astral architect to the Astral heart, and therefore a period of illumination in regard to things more interior.

This passing out whereby sheath after sheath is discarded, brings the entity to that place comparatively permanent to which his worth entitles him. Even here there is progress until, at the very summit, final illumination reveals to the Ego that no higher condition is attainable until Earth and its experiences are again contacted. In descent there are no more illuminated moments, but rather moments of shutting out, for, as each architect awakens and reconstructs his body more or less rapidly, the attention of the entire entity is

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directed to the process. Thus every preceding condition is lost sight of till finally the child in the womb and at physical birth is the ignorant thing that must learn what even the lower creatures know through "instinct."

WOMEN MASTERS

MANY theosophists believe that as perfecting mankind converges to a common center, all components grow to a common likeness. This is not the teaching. Infinite variety in Unity is the goal of a race, a planet, a solar system and the Universe. Hence every being wheresoever existing, is to achieve individual excellence.

Within the Supreme Lodge of Initiates wide dissimilarities exist; still all Masters are at-one-ment. Perfect harmony of purpose wholly unifies them. As already demonstrated, actual equilibrium of specific male and female qualities in a single being is attained only when that being is prepared for union with the Solar Logos. With one or two exceptions, all full Masters are rightly regarded as male since in each certain masculine qualities predominate. This condition while not ideal is inevitable and provisional, for throughout the immature past, individual and racial attainment demanded a preponderance of qualities specifically male.

In the upward spiral of rounds and races, humanity has reached that arc where qualities specifically feminine are necessary to the further advance of civilization. In short we approach the correspondent of

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conditions which wrecked great prehistoric civilizations. Those early times had not refined the feminine forces necessary to offset harsh, positive and aggressive male forces whose unbalanced dynamic effect upon the Earth's crust resulted in cataclysms of fire or water.

The widespread unrest of the present is but an instinctive search for that balance which the world sorely needs. Like Plato in his "Republic," Socialism since the days of Marx has proffered universal panacea for those unjust and unequal conditions for which civilization is answerable, but unless the human heart find its balance, the physician treats the pain rather than its cause, and soon the attained ideals of Socialism are overturned and the old selfish order resumes its tyranny.

That the Lodge may give to the future that aid for whose dispensing it ever exists, a balancing accession of women Masters is necessary. That many women Masters may exist, and that advanced women disciples may be more numerous, the Lodge energy for the last three or four decades has been directed toward the general advancement of women; not along masculine lines however. This sectional phase of the movement is but temporary breaking away, in fact, temporary loss of balance, whereas the Lodge strove for balance better than former conditions indicated. The making of women Masters is beset with peculiar difficulties. Because of woman's sensitive organization, one over which the emotions have for ages asserted themselves,

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the equilibrium in her of the seven-fold human forces is easily disturbed and actual retrogression often results. Besides it is found that women aspirants are by no means immune to certain perils awaiting the male disciple ; such perils for instance as selfish and autocratic use of cultivated will power whereby others are dominated and belittled, or else unbridled eagerness for an advancement resulting inevitably in psychism and false vision, because haste means an unequal development which leaves the Astral envelope open to the inrush of lying entities.

Had ideal conditions obtained in Jesus' day, he no doubt would have chosen his immediate disciples equally from both sexes. As it was, he chose wisely such men as best represented the twelve Zodiacal Powers. Nor was the secret Sign omitted for Judas was reckoned a disciple. When the Lodge of seven Supreme Masters is enlarged to thirteen ; to wit, six male and six female Masters presided over by the Master of Masters, ideal conditions shall obtain. The twelve Zodiacal Powers shall then have balanced representation, and the Lodge becomes a force indeed to mould the destinies of nations. Henceforth no Bonaparte can break from its grasp to undo in any measure the work committed to his hands. Under ideal conditions that greed for personal profit which urges the pseudo occultist shall be controlled and remoulded by the Lodge which then can safely reveal to the world many of its most carefully guarded secrets.

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MARY

OF all historic women two are preëminent since they have more profoundly influenced the race than have any others. Together with Father Adam, Mother Eve symbolizes humanity's descent into matter and that loss of balance which caused separation into sexes; or the two may be regarded as actual man and woman, generic heads of a great race representing a certain Ray. Intervening ages, according to the Secret Science millions of years, have obscured with allegory and fable the whole matter, particularly that event which

"Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat."

The life of Mary is comparatively modern, yet mystery surrounds one whom the Roman Catholic Church has well-nigh deified as the Madonna conceived and conceiving without sin, the Christ-crowned heavenly Queen of angels and saints, the Mother of Mercy, the Refuge of sinners, and their Interceder with her Divine Son. On the other hand, the various Protestant sects make far too little of the most compassionate and helpful of mothers; while there are those who in their darkness deem Mary an impure woman.

Inasmuch as Mary in accord with Karmic Law was the chosen Mother of the Pisces Avatar, we may be sure that in the Great Lodge her status is high indeed.

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Capable of heroic deeds and a martyrdom unflinching as that of Joan of Arc, Mary, once the gentle hand-maiden of Jehovah, has accomplished in herself the harmonizing of personal will with Divine Will; hence she is rightly symbolized when pictured standing with the crescent moon beneath her feet. In plainer speech the Lodge already has at least one full woman Master. Not in her, however, is mere intellect the paramount excellence. Judged by that standard Mary is not a full Master of Wisdom. Her feminine wisdom consists in being the great Mother of Mercy, one of whose activities is the inspiring of a dedicated sisterhood that distinguishes neither nation nor people, neither friend nor foe, wheresoever suffering and sorrow exist.

Nowhere and never in that sisterhood is exhibited such harshness as that which drove Hagar forth into the wilderness. But then the world moves, the old order changeth, and clearer standards of right have gradually superceded those of a barbarous age.

FATHER RAYS

TO those who understand, no planetary influence can be other than good. Malign influences, so-called, are punitive and remedial. Every planetary ruler of the "Sacred Seven" has his earthly representative in the Supreme Lodge of Masters. In turn each Master thereof is the spiritual helper of that branch of the human family in which his own color or Ray predominates.

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The Moon having finished her evolution and her six-fold humanity having united with the Solar Logos, it follows that her office is but to represent the Solar Logos in its negative aspect. She therefore is queen of night whereas the Sun is king of day. The Moon attaches herself to our seven-fold planet because through her the negative solar forces are active in perfecting the lower quaternary of man ; besides through her those forces must aid all lower life during its sojourn on this globe-chain, the true home of man alone. As the Master of Masters looks to the Logos in its positive aspect, so the Master of the Violet Ray looks to the Logos in its negative aspect. This latter Master is the special protector of the Jews, and as Abraham, Moses and other great ones served that people in historic times, ample room exists for conjecture concerning the identity of this Initiate who looks to Jehovah, his Father-Ray. Evidently Jehovah of the Jews and the "Father" of Jesus are but different aspects of the unified Solar Logos.

According to Bible chronology, Abraham and Sarah were the parents of the Hebrew race, but as the children of the Violet Ray existed before the origin of that race, the real Abraham and Sarah long antedated the days of the patriarchs. Abraham, Sarah, Isaac and Ishmael are not for a people, but for all peoples. The Bible story was taken from Assyrian sources and has both a literal and a profoundly esoteric meaning.

The positive male Master of any Ray and his feminine negative are physical parents of great nations and in

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one sense spiritual parents of those nations for whose final well-being they are responsible to the Great Law. While the Supreme Master can incarnate in any nation, the other six incarnate as a rule wheresoever their own people, or a branch of them, are at the time segregated. Thus the Master of the Red Ray has incarnated in warring tribes to whom he has taught the Fatherhood of the Great Spirit who would have his children bury the hatchet and smoke the pipe of peace together. Evolved humanity shall consist of the children of the seven Rays. At the head of each division shall be the positive and the negative Master, the Father and the Mother of that division.

KINGS

TURNING her back on kings, "free" America regards with disdain the doctrine of their divine authority. Still there is a high and pure doctrine of kingship of which every other is a mere corruption.

Moses, whom repeatedly the Jews disobeyed, was by Divine right the true king of Israel, though Saul and even David was on the throne. The crowning of Saul was concession to a froward people spiritually blind, a people who must needs inaugurate a dynasty of visible kings as did their less-favored neighbors, or as the Egyptians, those hard taskmasters from whose tyranny Israel had been led forth.

Unto Melchizedek, by Divine right king of more than Salem, Abraham paid tithes, thus honoring the

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Master of a Ray positive to his own. In Bible times the exclusive Jewish people looked for, as even now they desire daily not the Master of all Rays, but rather their own Master of the Violet Ray. Unfortunately for them they as a people have never been segregated since the dispersion through the Gentile world. Moreover, many egos have abandoned Jewish bodies for those of alien races ; therefore their Messiah, if appearing to-day, could not come to the Jews as such.

Still there is an unrelinquished hope, one persistently clung to down the long unrelieved centuries ; a hope founded on the promise of Israel's gathering together as of old. Such a consummation would favor conditions necessary to the visible appearance of the Master of the Violet Ray. Although it was said of Jesus that he came to his own, it should be considered that while every people is his people, still by flesh relationship he was then bound to one of the seven divisions of mankind.

Of all forms of government the ideal kingdom is the best ; but as the ideal kingdom presupposes the ideal king always on the throne, it is evident that no nation, not even Great Britain has attained thereto. Earth's seven kings are so by Divine right, and the time cometh when visibly they shall enter into their own. Then indeed the kingdom of this world shall become the kingdom of the Christ.

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ROUNDS AND RACES

WHAT are known in theosophical writings as Rounds and Races are due largely to the movement of our Sun through its orbit whereby Earth is brought into ever-differing relations with the Supreme Center of Manifestation, and also with the Zodiacal Powers, the Solar Logos, and even the planets of our system. The beginning of any Round would be return to the position and largely to the condition of its predecessor were not the fixity of the Supreme Center relative rather than actual. Because of universal motion, our Sun and his attendants traverse a spiral path of progress.

The purpose of Rounds and Races is human group-soul consciousness, acquirable through the seven Races and their sub-divisions. During the earliest Rounds of our planet, embryonic humanity was of one principle, the physical body; but the seven divisions of that humanity representing to the seven sub-divisions of the Orange Ray, were from time to time variously combined, thus enabling them to acquire, each from all others, every experience without obliterating inherent differences. Even now that man has become a seven-fold being representing the seven Rays and their sub-divisions, the scheme is identical though far more complex.

The amalgamation of divers peoples already begun in America, is a combination of the sub-divisions of the seven Rays in what is to be the sixth sub-race

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of the Fifth Root-Race. The Jew who breaks with Judaism, or his more clannish brother who perforce incarnates in a Gentile body, is in the melting pot of nations since the Jews must acknowledge the Master of all Rays ere their Messiah, his subordinate in the Supreme Lodge, will appear to fulfil the destiny of the "Chosen People."

At the inception of a sub-race the most assimilable Egos of perhaps the forty-nine sub-divisions of the human family are drawn into it first as a meagre rill, and later as a broadening stream. From these sources the sub-race grows to culmination; then in reverse manner every Ego returns to his own sub-ray, carrying thereto all acquired experience. At the inception of a Root-Race the method peculiar to a sub-race is repeated on a far larger scale, so that every Ego connected with this planetary scheme—those of the delayed races excepted—experiences at least one birth in the new Root-Race.

SELFISHNESS AND SELFLESSNESS

LONG before the first ancestor of the material scientist originated in the ooze of the Cambrian seas, rudimentary man was here, though not in all his vestures. Because of his weak, undeveloped personal will, his plastic material body was of loose texture and almost nebulous outline; moreover it seemed liable to merge, with loss of identity, in every human body contacted.

Personal will and desire had then a peculiar use; so

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for ages these were directed more and more to self whose permanent identity required the bounds between every thee and me to be more and more declared. This initial step in Nature's mighty process resulted in necessary accentuation of personal self and concretion of physical body.

Selfishness, curse of the race from before historic times, is plainly the inevitable result of a necessary beginning. Selfishness fills with pain and sorrow the tragic second act of the stupendous world-drama whose culmination and dénouement shall wholly justify all that leads thereto.

For ample reasons great spiritual forces have long been directed toward that consummation which is expressed by the word Selflessness. Selflessness shall enable all humanity to blend as one group-soul without loss of self-consciousness to the unit. Giving and receiving carried to their rational limits surely bring about that Divine communion, that angelic Oneness, known as Buddhic consciousness. Hence Earth's worthiest children, her truly wise on whom all wisdom waits, have for our copying both given and renounced, which latter act is but another form of giving.

Buddha foregoes a throne and Jesus the temporal power; St. Francis vows a life-long poverty, while many illustrious though lesser souls have trodden in the way wherein all others must follow because those mighty Sponsors of man, the Hierarchies of the Logos, having permitted selfishness, are, by the requirements of Eternal Justice, bound to effect its transformation.

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Despite the cry, "The rich grow richer, the poor, poorer!" pure unostentatious philanthropy is abroad as never before. Progressive medical science is mitigating pain, curing disease, and lengthening the average of human life, while on all sides eleemosynary institutions minister to the unfortunate and endowed seats of learning train the mind to modern requirements; besides, the fine arts, more generally cultivated to-day than in the Golden Age of Greece, exert their refining and humanizing influences. All these, together with that modern spirit of invention which betters Earth conditions, are a potent leaven of Selflessness both to our own and to future times.

SPONSORS

IN the preceding chapter occurs the phrase, "those mighty Sponsors of man, the Hierarchies of the Solor Logos." That this phrase is clue to a most arcane teaching we shall endeavor to show.

As already explained, complete outward expression, that imperative requirement of Hidden Reality, is attainable only through the perfecting of every atom manifest and to manifest. Hence the Kosmic Logos, highest manifest Ideal of Divine Love and Helpfulness, is pledged and dedicated to the stupendous task of bringing all creatures into the Kingdom. The Logos next in rank is pledged and dedicated to the almost equal task of aiding its Superior. Likewise every other Logos in descending order is pledged and

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dedicated to the one next above. Hence the innumerable starry Hosts form a chain of Helpers of whom our Solar Logos is one of the minor links; one dedicated to the uplifting of the planetary spheres, less a certain residuum whose destiny we have already shown.

Christ's parable of the ninety and nine epitomizes the sublime doctrine of Sponsorship. In giving himself unreservedly to the work of the Solar Logos among the children of men, the Planetary Ruler thereby became responsible to the Logos for the final welfare of every strayer from the fold. In Christian baptism the godfather and godmother are the first earthly links in a chain of sponsors upreaching even to the Kosmic Logos.

Exchanging the selfish ideal of mere personal salvation for that of Sponsorship, one enters the path of probationary chelaship. Accepted and drawn to his rightful Master, the one pledged and dedicated to the uplifting of the children of his Ray, the disciple finds waiting for him his duty first to his own kind, those who because of affinity he can most easily and thoroughly help, and second his duty to the children of all other Rays.

The doctrine of Sponsorship is an unsurpassable incentive to those in the Path. Therefore as the Master Jesus is sponsor for the human race, it is best that the disciples of other Masters come under his influence, though not to the extent of disloyalty to or neglect of them. Such outcome would be discord in the harmonious purpose of the Great White Lodge.

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GIVING AND RECEIVING

IN the Arcane teaching Creative Activity is symbolized as the Great Breath which from its hidden Source flows outward to the limits of the manifest, and then in orbital path returns whence it came. Thus on Creation's first morning, giving was the primal, Divine deed, even as receiving shall in due season be the immeasurable and sure result.

Because of the Cyclic Law governing the outcome of that original giving, every subsequent unselfish giving, however great or small, insures an ample receiving. Earth in her orbit grants to her children both seed-time and harvest, a cycle within the cycle of her year. In that lesser cycle whatever of seed is given to the soil is returned with generous interest. Through such needed material returns the wise are instructed concerning spiritual gifts and their recompense.

As taught by the Supreme Initiate, every material charity as also every spiritual one, is bread cast upon the waters, the waters of life, or, in plainer speech, that charity is launched on some one of the innumerable minor cycles of the Great Breath, for instance, on the little cycle between heart and heart, or on the larger one between the individual and the community, or, as in the case of a Lincoln, on the cycle between himself and an entire nation, or, as in the case of a Master, on the cycle between himself and the children of his Ray, or, as in the case of the Supreme Master,

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on the cycle between himself and the human race both incarnate and discarnate.

Without loss of distinguishing characteristics, every such minor cycle must merge in a larger, more general cycle, so that eventually the compassionate giving of a cup of cold water becomes identified with the cycle reaching even to the Kosmic Logos.

In conclusion : while the giving of bad gifts subjects the giver to the inflexible law of recompense, unescapable Karma, in one aspect the Law of Love, strives throughout all worlds to counteract and therefore nullify every result of evil giving ere it becomes incorporated in the main current of the Kosmic Cycle.

MARRIAGE

UNDER the heading "Love" it was stated that the early human race, at first sexless and then androgyne, separated into sexes because of the entity's loss of the balance between mind, the developing positive male principle, and desire, the developing positive female principle. This was in order, for sex is that transition state in which alone certain imperative lessons of life are learned.

As constituted in this age of the world, man represents positive wisdom and negative love; whereas woman represents positive love and negative wisdom. Man seeks in woman the positive of love lacking in himself. Woman seeks in man the positive of wisdom without which she is incomplete. The unifying process

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whereby humanity is to become one group-soul, originated in sex attraction. Were it not for the office of sex throughout the middle period of our planetary progress, the self-sufficiency of the unit would defeat every attempt toward the interior oneness of all.

Marital love and consequent mother love and father love characterize the ideal family, that little group-soul which is promise of a larger, more perfect community group bound by pure brotherly and sisterly affection.

Marriage among civilized peoples, also every rude form of mating among aboriginal tribes, has, beneath the obvious, a purpose more vital than the perpetuation of the species. Hence marriage or mating, whichever the custom, accords with the Divine plan, even where issue is physically impossible.

The woman who fails in the feminine quality of love as understood by her time and people, gives not to her husband what his better nature craves. With this fact he excuses himself for that infidelity which to its extent delays the pure unification of the race. Likewise the man who by the same measure falls short in the masculine quality of wisdom, gives not what is necessary to the wife. However numerous the issue, such union misses the interior object of every union, and must after all be adjudged a failure.

In his ardent pursuit of gain the average man of to-day ignores the wealth of true wisdom. Hence he seems crude and even obtuse to the woman intellectually above the average of her sex. The eagerness with which the would-be progressive woman enters into

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every new "ism" is but her instinctive seeking for that positive wisdom which in the natural order should always environ her, but which, because of activities demanding the energies of the male provider, she finds unavoidably lacking in the home.

A pronounced advantage of ideal marriage is that in it sex limitation, either of love or wisdom, is not confirmed as may occur in ordinary celibacy. The woman a celibate through mere pride and self-sufficiency of sex is out of harmony with the Divine purpose; therefore she tempts a power that yet may humble and conquer her. The over-cautious, over-critical bachelor suffers a shrinkage of the affections liable to end in utter selfishness. On the other hand, the ideal celibacy of Paul and every high Initiate, indicates that purity and elevation which render one receptive to positive Love and Wisdom as Cosmic forces, rather than as personal qualities.

THE ZODIACAL SIGNS

IN every ancient occult system the ten or twelve Zodiacal Constellations have prominent place. Modern astronomers hold that the names of these Star-Groups originated in fancied resemblance, for instance, to the lion, the bull and the goat. Such is not the case, for it was taught secretly that our Solar Logos, together with the hierarchies in its keeping, are subordinate to the Zodiacal Logoi, who seek through the Solar Logos to impress upon all planetary evolutions

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their own sublime attributes, which attributes are only indicated by the names given to the Twelve.

For our solar system these are the Supreme Dispensers of Karmic Justice. Man's every failure to approach their twelve Perfections entails on him twelve kinds of Karma, therefore twelve causes of rebirth. As the Sun, Moon and planets sweep through the twelve Zodiacal Houses they become intermediates that along the great lines of Zodiacal Energy — Cosmic Electricity — apportion Zodiacal Law. As result of continuous observations since far-off Atlantean times, Esoteric Astrology — lucid only in the light of Karma and rebirth — finds in every combination of these bodies the complex operation of a Law impartially rewarding nations and individuals, or in the same spirit causing general calamity, or personal mishap.

The circle, or rather the Dodecahedron of the Zodiac, the Archetype of form, consists of twelve conjoined "Spheres." In this "circle" the Constellations Aries and Libra are represented by the Sun, Osiris, and the Moon, Isis. Aries and Libra represent the original Osiris and Isis of the polar heavens. The Constellations Cancer and Capricornus are represented by Mercury and Venus. These four Constellations embodying spiritual and individual will, and also Bud-dhi and Manas, are the guardians of the four quarters of the heavens. In conformity with Karmic Law the "Holy Four" determine the bounds and preserve the stability of cycles from that of a planet to that of a man or an atom.

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When in yearly course the Sun enters any of the twelve Signs, there is an increasing liberation of positive prana from the positive aspect of the Sign through the Solar Logos to the earth. Midway in the Sign the negative energy obtains and increases while the positive energy decreases until the Sign is passed through. When in the great backward course through the Zodiac the Sun reaches a Sign, the positive energy peculiar to that Sign is liberated through its channel, the Solar Logos. The positive energy of the great cycle increases for a thousand years; then in the Sun's middle course comes the negative energy to continue for another thousand years. The vast majority of beings reincarnate in conformity with the yearly progress of the Sun and planets through the Signs, but a few, taking their evolution into their own hands, have identified themselves with the twenty-five-thousand-year cycle.

The beginning of a two-thousand-year cycle of Zodiacal Energy is significant for this earth. By the unusual stimulation of their physical germs, great souls are then drawn to incarnation, and the Master himself must obey the summons emanating from the Suns of the Zodiacal Sign through their servants the hosts of the Solar Logos.

In their exoteric enumeration the ancients named but ten Zodiacal Signs, whereas they knew of twelve. Virgo and Scorpio, and Libra the equilibrating Sign were usually considered one, but to the initiated those three were the key to the mystery of separated sexes, and also to a greater mystery, that of certain past

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Avatars and others to come. In the regular and slow evolution of human entities, Virgo-Libra signifies the downward arc of their cycle before separating into sexes, while Scorpio indicates the upward arc of progress as male and female.

As stated, the cycle of the Avatars accords with what is known as the Equinoctial Precession; thus, Taurus, Aries, Pisces, Aquarius. In determining the nature of an Avatar, the negative pole of the Sign must be considered. To illustrate; with the Sun in Taurus the Avatar will be Taurus-Scorpio. Then follow Aries-Libra, Pisces-Virgo, Aquarius-Leo and so on. The Avatar is a progressive entity, man's elder brother far in the van, but still evolving like all humanity.

The Avatar of Taurus-Scorpio was that of a man the most advanced of the masculine sex. Aries-Libra was an Avatar wherein sex trembled in the balance. Pisces-Virgo was an Avatar of the inwardly androgyne Master of Compassion. The Sun in Pisces represents his higher principles, the Earth in Virgo, his physical body. From this arcane truth arose the exoteric teaching that Jesus was born of a virgin. The Avatar yet to be is known as Aquarius-Leo. The Sun Sign signifies a larger message, one wholly adapted to these times. Leo, the sign of the heart, indicates that he will be born from the most interior sphere of our globe-chain; it also indicates that the Avatar is to appear in an imperishable body, one which he will perfect in future incarnations.

Again, the correspondence between Leo and the

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human heart is such that the disciple who with his whole heart desires the coming of the Master, can, in these auspicious years coöperate with cyclic Law, and so hasten that consummation of which Job prophesied, and for which the faithful in all ages of the Christian Era have prayed.

An Avatar descends in accord with cyclic Law when the Sun is for instance in Pisces or Aquarius, but his mission in the physical body in the negative Sign Virgo or Leo begins at the moment of choice, indicated by full maturity of physical body and brain.

THE SIX-POINTED STAR

THE Six-pointed Star formed by two equilateral triangles, one inverted to indicate descent of spirit into matter, the other upright to indicate ascent of matter into spirit, is in its inner significance profoundly esoteric. Let us consider a few of the hidden meanings of what is known as the Star of Initiation.

To begin with, the points and angles of this macro-cosmic symbol are each six, which in their totality indicate the Zodiac. By reducing the points of the star the Dodecahedron is formed. From the center of the star thus reduced draw a line to each point and angle, then twelve spheres separated by the twelve lines should be placed so that each side of the Dodecahedron is an equator and we have the archetype of Plato, twelve spheres radiating from hidden Unity. The apex or cusp of the upright triangle of the star is

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Aries; the western angle just below is Taurus; the corresponding eastern angle is Pisces. These three are the Solar trinity of Signs, in other words, the Solar AUM. The apex or cusp of the inverted triangle is Libra; the western angle just above is Virgo; the corresponding eastern angle is Scorpio. These three are the lunar trinity of Signs, the lunar AUM. Furthermore as the highest triangle represents Divine Will, Desire and Mind, so the lower triangle represents their evolving polar opposites. This is not all, for every point and angle of the twelve refers to seven Zodiacal mysteries. For instance the cusp of Aries indicates the beginning of Kosmic evolution and also the birth of the Sun of our solar system, while the cusp of Libra indicates the Kosmic turning-point when evolution becomes involution.

The middle western angle of the star indicates Cancer which as a Kosmic Sign symbolizes that condition of matter which physical science — not recognizing pre-natal conditions — considers the beginning of things. Parallel with Cancer is the eastern angle Capricornus. As a Kosmic symbol this angle signifies that condition of matter which physical science associates with Kosmic dissolution, whereas real pralaya does not begin before the last decan of Pisces. Cancer is associated with Mercury and Capricornus with Venus.

The upper western cusp of the star indicates Gemini, the Heavenly Man, the Perfect Sphere, the Androgyne Model of individual form, as the Dodecahedron is the model of group form. The lower eastern cusp indicates

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Sagittarius, the polar opposite of Gemini. Man's present shape is due to the evolution of his brain-mind, the Kama-Manasic principle. The lower western cusp indicates Leo. The material life-cycle and ultimate fate of more than a race or even a planet is in the power of this mighty Hierarchy concerning which little can be here revealed. Leo like Hercules of the northern heavens holding back the Mighty, is that Sign of the Mercury trinity which precedes Virgo, first of the Moon trinity. The upper right cusp of the six-pointed star indicates Aquarius, third of the Venus trinity.

Uranus, Neptune and the secret planet beyond are seemingly not represented by the twelve-fold macro-cosmic star. These however are indicated by a dot in its center where all lines converge. The hidden Isohedron certainly extends beyond the Zodiacal Dodecahedron, and all planets revolve within its bounds.

The Six-pointed Star also indicates the twelve months divided into four trinities, the seasons; also it indicates the twenty-four hour day divided as follows, six hours from midnight till morning corresponding with the first three Signs beginning with Libra. Six from morning to noon corresponding with the next three, and so on for the succeeding twelve hours.

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THE GREAT PHYSICIAN

CHRISTIANITY in our day exhibits a phase not before known since the first century. While at Roman Catholic shrines so-called miracles of healing have long been performed, the Protestant church through such offshoots as the Christian Science denomination and the various cults of so-called "New Thought," has for only a few decades given attention to the matter of bodily healing. While many "cures" of this class would bear investigation, and many more are attributable to the power of suggestion, there still remain a few not thus explainable.

The fact is that these healing cults and those also who would demonstrate physical immortality, have seen a distorted vision of a truth apparent to the world when the Sun of Righteousness appears with healing in his wings. Because of the law of Karma, and because of the true nature of physical matter—whose existence certain healers altogether deny—such healing is to a great extent impermanent or illusionary, or else obviously ineffective. Meanwhile the presence of both these would-be healers and the demonstrators of physical immortality is one sign of a time producing Elijahs and Marys and Pauls, and even Messiahs in our very midst.

In a way these "healers" all have contacted the energy preceding the advent of the Great Physician, while the self-styled Elijahs and the other illustrious ones have somehow identified their personal selves with

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the Avatar. When Jesus was on earth a certain woman with ample faith touched the hem of his garment and was healed. That the healing power then in Jesus shall in his next coming be greatly augmented is evident, for his more perfect physical body will radiate health to all entitled to it.

The present era of individualism is the opposite of a previous one of unreasoning faith and blind discipleship of the multitude. In man's ascent toward attainable truth, inevitably he moves from one arc of the spiral of progress to its extreme opposite. Nowadays no pure truth gains unanimous assent, nor does it remain pure. Ingenious manipulators introduce subtle or marked variations, while plausible theorists transform all but the fundamentals of that truth. Thus is verified the saying, "Many men, many minds."

Among those able to receive it, a truth of such universal import as that relating to the advent of a World-teacher necessarily arouses wide diversity of opinions, with the result that sceptics seem justified and satirists and scoffers find a weapon ready-made for their use. This lack of unanimity among genuine truth-seekers is a passing phase of growth away from characterless submission; a growth which will eventuate in true individuality, that which without sacrificing identity, blends with all other individualities in a just and comprehensive view.

As Jesus foretold, differences of belief concerning the time and manner of his coming shall multiply until his actual appearance stays further speculation. This

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being so, it is well that the most dogmatic believer in the "Second Coming" hold himself open to restatement of truth; otherwise his mind shall be clouded and his eyes darkened when the Sun of Righteousness bursts upon the world.

Evolving man is free to speculate and dogmatize that, humiliated by overthrow of his elaborated theories, he may learn the indispensable lesson of toleration and even respect for the views of other minds, and so prepare himself for that communion of saints wherein truth becomes an open book. As in the days of Rome's decadence, recognized religious systems are now losing ground; the limit of that arc of the spiral of progress wherein individualism obtains is already reached. Beyond lie disintegration and chaos: hence the World-teacher will draw the race away from further individualism to a cycle of larger faith and more enlightened discipleship than that which characterized the beginning of the Christian Era.

THE KARMIC RECORDS

IF we would know something of the means whereby the Law of Exact Justice is administered to the individual for deeds done in the body both in the present life and in the past, we must inquire concerning certain properties which exist in the various pranas or breaths or "tatwas," and also their operation in both the Microcosm and the Macrocosm.

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Although it has been well said that our deeds are recorded in the Book of Life, the statement is incomplete for there is the individual book and also the Zodiacal Book. Every action of man, even to the least, is pictured in his aura; every sound he utters is there preserved, and can be reproduced in its cycle. Every act done in the physical body, every uttered word, or every formulated thought creates a definite and complex vibration in the Astral body. Certain vibrations of voice, those originating in the lower nature of man, are by the power of spiritual will residing in man's seventh principle, impressed on the substance of the Kama-Manasic body by a process analogous to that which produces the records of the phonograph.

The vibrations of actions and thoughts appertaining to man's lower nature, are by the same will impressed on the substance of the Kamic body by a process not unlike photography of moving pictures upon the films. The vibrations of voice in which the higher nature is expressed, are, by the power of the spiritual will, impressed as reproducible sounds upon the substance of the higher Manasic body. The vibrations produced by all worthy actions and thoughts are by the same will impressed upon the substance of the Buddhic body.

Not only are these pictures and sounds impressed upon the individual aura, but also they are impressed upon the great Book of Life lying within the circle of the Zodiac whose constellated Hosts administer Karma to our solar system. In accord with the laws of reflection the Zodiacal Centers containing these pictures,

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transmit them back to the individual aura. Having vacated the physical body, the entity, then upon the Kamic and Kama-Manasic plane, identifies itself with the pictures and sounds preserved in the aura, in other words, it again goes through the old situation, for this is its purgatory. Passing thence to the plane or sub-plane of higher Manas or Buddhi, the entity identifies itself perhaps for centuries with the pictures and harmonies which emanated from its better part of earth-life.

When however, the northern pole of the Auric Egg—Aries—its spiritual will which lifted it through subjective planes, has spent its force, the southern pole—Libra—the personal will, asserts itself and draws the entity to the pictures now revived by the Zodiacal Centers and existing in the lower planes of the Auric Egg.

Whenever an entity reincarnates, his new physical brain causes identification with certain of these old pictures, but his relation to them may be reversed. To illustrate, the murderer now sees himself as the murdered man; the former thief now sees himself robbed and so on. This is so because evil obscures or reverses one's perception of truth. On the other hand, the good man again sees his good deeds and realizes his reward which for some Karmic reason may have been withheld until now. Evidently all this is not of fate, but rather of Divine Justice dispensed by the great "Lords of Karma."

It must not be supposed that in impressing the pic-

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tures of our solar system the Sun as recorder has performed his full office. Our Solar Logos is the positive pole, and the seven or ten planets are the negative poles of the system, and by means of these negative poles our Logos is well aware of every happening in the system.

Although our Sun is concerned with the lower poles of its life, there are other Suns vaster and higher, to which it assumes the attitude of learner. Our Logos is Omnipresent in its system, since, by means of the seven or ten Rays despatched to the planets, it gathers up as pictures everything therein which then is reflected back to itself, nevertheless it also sends out other Rays which, across the gulf of space, contact the outlying Stars.

As already shown, the light of our planets, both real and reflected, cannot penetrate to the planets in revolution around the fixed Stars, so our planets gather up no pictures of these to be reflected back to themselves. This means that by this method, in our solar system, only the Logos has knowledge of life upon the planets of the fixed Stars. Our Sun penetrates far into the abyss of space; but should a point be reached where his light fails to gather up pictures, the fact would indicate the limit of knowledge obtainable by our Logos through this method; nevertheless there is another method, one already explained in the chapter entitled "Gravitation."

The seven or ten Solar Rays or Breaths are the life-blood of the planetary system direct from the Solar

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Heart, and, like the blood in the physical body, they return in ceaseless cycles while the Sun endures. Our Earth, at this stage the lowest of the seven planets, but not of the ten, is the real negative pole and turning point in the cycle of the seven Breaths. The Rays or Breaths that emanate from our Sun to other systems are innumerable, but their specific work is above the mental grasp of man, so in no study of states of consciousness are they considered, such study being limited to the seven states and their sub-divisions making the seven times seven of the seven higher planets.

KARMIC ADJUSTMENT

UNDER the heading "The Karmic Records" it was taught that a disembodied being on the Kamic or Kama-Manasic plane, identifies himself with the pictures and sounds preserved in his aura corresponding to that plane, and thus going through the old situation, experiences his purgatory. Add to this the well known teaching that complete Karmic adjustment takes place on this earth and it is evident that for every wrong doing, man suffers both here and hereafter. Despite the popular notion that real and acute suffering awaits the disembodied sinner, we shall endeavor to show the reasonableness of a contrary view.

When certain entities of the Venus evolution, known as the reincarnating Triads or Egos, preferred the opportunities of our planetary chain, they chose conditions the most trying in the entire seven planetary

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schemes. This choosing was in the Divine order and illustrates that mysterious bond between Divine Will and personal will which makes the latter free and yet not free. When enmeshed in physical matter it is well that man realizes not his unique position. Otherwise life's trials and tribulation would discourage and so retard and even stay him in endeavors absolutely necessary since more depends on man than on any other being in the seven planetary schemes.

As compensation and also that the soul may recuperate for its next descent into matter, Divine Justice has ordained that from the viewpoint of the disembodied on the lower planes, the faults and failures of earth life are much mitigated; therefore whatever living-over the disembodied undergo is in accordance with that view. Should now that view be permitted to the embodied, an inevitable laxity in regard to wrongdoing would cause retrogression, so that the Divine possibilities of our evolution would come to naught, therefore adjusting Karma here assume its severest aspect.

On the Devachanic plane an added compensation and refreshing awaits man since there his moral triumphs and his good deeds are made to assume an added glory and sweetness. The consistency of the above teaching appears from the fact that for any globe chain the chief sphere of Karmic adjustment, hence the one where Karma is most exacting, is that on which its evolution is taking place. For this planet that sphere is, as already stated, the positive earth plane and not the negative and so-called higher planes.

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IMMORTALITY

THE gist of the preceding chapter, together with that of the chapter "Faith," indicates that the human race is not yet wise and unselfish enough to profit by those positive proofs of immortality which would quite convince the sceptic.

In matters of such extreme moment as are immortality and man's posthumous condition, the least uncertainty results in a holding to the known. That the spiritually prepared for death will cling to physical life, and that many such would if possible gain the added years for which David prayed, is marked by the observer of his kind. Evidently the drop of uncertainty in the potion of faith is a determining quantity. This is as it should be. Man being here for a purpose unaccomplishable elsewhere, the Powers of the Universe will hold him to his task.

Let faith and hope have fullest exercise in man; but as for positive knowledge, how often it would induce a wholly contemplative and expectant condition inimical to energies exercisable only in the world's high activities! Again, positive knowledge would beget in far too many an impatient desire to enter upon the rest and recuperation reserved for the spent toiler rather than for the sluggard or the slothful.

Because the spiritual realms are abodes not of idleness, but in fact of restful activities, it follows that the habit of concentrated and contented work in the world should be cultivated by beings in no haste to end it

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all. The sweet ties of friendship and the closer ones of love are happy bonds holding us to the mortal years ; but man, wiser than his Authors and Helpers, has welded for his own enslaving the shackles of wealth and authority. Despite the result of that folly, man would live discomforted and suffering rather than face the mystery beyond.

This clinging to physical life shall be wholly justified in the sequel, for again and again must man return till he restore the olden ties, thus undoing the deed that closed his eyes on Eden and dulled his ears to all the voices of the unseen world.

SPIRIT COMMUNICATION

THE posthumous condition of the entity and his relation to others, both embodied and disembodied, is a vital matter concerning which far more could be said than our general survey of Occult Science permits.

The doctrine of the seven-fold constitution of man reveals that upon the Astral plane, but one removed from the physical plane, the disembodied contact the Astral bodies of both the dead and the living. The disembodied properly functioning on that plane, evince lively interest in their surroundings ; also they are as easy of approach and as communicative as the inhabitants of the earth plane. On the other hand, the Astral of an embodied entity shows deep preoccupation ; evidently it is receiving impressions from the

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earth life, and unless that entity be in some way remarkably endowed, or else a friend or a relative, he is left unnoticed since the innumerable activities of the Astral plane engage the attention of its denizens.

Certain utterances and doings of everyday life are impressed upon the Astral of the embodied entity, but this reproduction is in the language of the Astral plane and also in its symbolism. Reading such records of the embodied, the denizens of the Astral plane are to some extent informed concerning certain things of the earth plane, but not the highest things, and this meagre information suffices for the great majority.

Occasionally the Astral of an embodied man or woman exhibits abnormal characteristics in that it reproduces with considerable fidelity the very language and pictures of the earth plane. This reproduction appertaining to what are but physical brain notions of reality, is therefore enigmatic to the Astral brain of the ordinary Astral inhabitant. However, in that region are to be found certain abnormal entities in whose Astral brains are certain impressions of earth plane conditions as known to us. This class, not necessarily intelligent but often the reverse, not necessarily spiritual but oftentimes gross, attach themselves to the abnormal Astral of what proves to be a "medium." "Spirit communication" thus begun is facilitated through practice.

Naturally the curious and certain others with more serious motives among the Astral dwellers, enlist the services of the "spirit-control." From this result the

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non-fraudulent communications of the seance room. Those who pass out because of accident are not wholly dead physically for, within the auric envelope, the architect and the master workmen of the physical body maintain for a considerable period a sort of life. This class dwelling on the border of the physical and the Astral realm, and therefore dimly conscious of earth plane happenings, are naturally drawn to the medium and so increase the sum of genuine messages from the departed.

The Astral plane being for the great majority but a provisional abode, the progressing entity, unlike a certain earth-bound class, sooner or later gravitates higher, leaving behind him his "shell" or discarded Astral vehicle. From this fact arose the doctrine of "shells;" one overworked by the immature theosophist who thus would account for all or nearly all the communications of spiritism. Coming into touch with an Astral shell, the medium's own living Astral galvanizes it into semblance of life. The inadequate communications from this source are, however, but one phase of spiritism.

Arrived upon a higher plane of existence, the disembodied entity perceives the correspondingly higher vehicles of the embodied wherein the high and noble deeds done below are written and symbolized after the manner of that plane. In this condition the dead know us as we would be known; therefore are they more truly with us than when functioning on the Astral or the Kamic plane. If now, for a child of earth no

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goodly deed is pictured on the sensitive but imperishable tablets of the Ego; if for him no sweet "Forget-me-not" is blooming in the fadeless bowers of bliss, then is he to every one, yes, even to her who bore him, as though he never were born; for why should the mother's heart be torn and her Devachanic rest embittered through knowledge of her wholly wayward child?

If a "medium" exist upon whose Devachanic body his purest deeds are reproduced in earthly language and symbolism, and if on the Devachanic plane is to be found an interpreter, one who for instance filled that office on a lower plane, then communication with the worthy dead of long ago is possible. Otherwise everything purporting to be authentic is but the imposture of self-deceived or wilfully deceiving denizens of the lower planes.

LEVITATION

HOWEVER minutely certain theosophical writings describe life on the Astral and more interior planes, it is not the purpose of this book to include such descriptions; but that in our general survey of Occult Science, this interesting matter be not ignored, we shall touch on one curious experience awaiting the newly disembodied.

It is openly taught that Desire, one of the universal forces, propels to its destination Thought, another universal force. Ages ago ere the human body had solidified, man needed no means of locomotion other

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than these two forces. Seeing a distant object and desiring to be near it, he at once approached with velocity proportionate to his desire and control dependent on his will and directness in accord with his fixed thought of that object. As the outer body became more and more solidified and weighty, the gravitative or desire pull of the solid earth more and more interfered with this means of locomotion; therefore resourceful Nature elongated the physical sphere, adding arms and legs to what is now the trunk.

Through long association with the material body, the Astral and the more ethereal bodies have to large extent duplicated the physical structure of man. Because of this fact each fresh arrival upon the Astral plane finds himself endowed with two means of locomotion. To him the earth method seems the safest, while the other, though inspiring, causes more or less of apprehension since the Astral globe exerts a gravitative or desire pull upon his correspondingly light Astral body. Unless a deep student of the Occult, he has never learned that Desire is a universal force which, if intensified in man, can lift from the earth his weighty physical body, after which his intensified thought and will can guide and control its movements in any direction.

Although with little output of energy, man, in his immeasurably lighter Astral body demonstrates levitation, still his first attempts at aërial progress are timid as those of a bird new from the nest. The naturally fearful discover that fear results in sudden

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weakness of will ; also that from loss of will one loses control of his movements and either falls or flounders like a rudderless ship in the heart of the storm. Should the timid for the first time desire to cross a considerable body of water, confidence is gained only by crossing a narrow stream or shallow pond. In land flights the timid, fearing a sudden brink, hug what to them seems stable ground. Such a one finding himself on a cliff, clambers down to resume his wingless progress.

Soon however the most timid exhibit full confidence even as the little bird miles at sea. Then fleetier far than the fleetest thing on earth, they speed over mountains and oceans to every region of the Astral globe.

Freedom from disease and pain, together with ability to move as just described, induces in the disembodied a notion of complete, positive being ; whereas they are incomplete and negative, of course not in accord with the Greek idea of the dead, but rather as explained under the heading "Physical immortality." The perfected fire body of sevenfold man will be superior to disease and death ; besides intensified pure desire will render it free as any body now functioning on interior planes.

DESIRE

A BELIEF prevails that because capable of flight, wingless or otherwise, the disembodied are free to roam from Star to Star, or at least from planet to planet of our solar system. That this belief is due to

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misconception of the Kosmic scheme, we now purpose to show.

It is necessary to perfect results that the various planetary evolutions be kept distinct until they merge in the Unity of the Solar Logos. Those infinitely numerous and subtle lines of demarcation which render possible that Divine Ideal diversity in Unity, can by no other method be drawn and made enduring. Seeking for the means to this imperative end, we find it in a certain peculiar operation of Gravitation.

In every conscious organism the principle of Desire is in sympathetic vibration with that of the world on which the organism functions. Upon our globe-chain no organism suffers discomfort through the mutual attraction of its seven-fold body and that of the septenary planet. In all kingdoms below man, kingdoms which as we have seen are destined for other planets, the desire of all entities has become attuned to that of the world itself and will so continue only until the time of their departure draws nigh. This fact, it may here be noted, reveals one cause of the descent of man's principles through the planetary chains.

When for an organism the experience of a chain is exhausted, a new element of desire becomes operative. Henceforth the gravitative or desire pull of its own world is more and more disconcerting, while the attraction of the now necessary world grows stronger and more enticing. These conditions and forces are analogous to those which largely induce reincarnation on our planet.

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Should the ordinary disembodied human being attempt to enter another globe-chain, at once the gravitative pull of a novel form of desire would be disconcerting and even distressing to his finer bodies. Among the worlds of our solar system highly evolved beings, bent on special work, come and go because developed spiritual will renders their vehicles wonderfully tenuous and elastic, and so almost immune to the diverse gravitations of the planetary chains. From mere choice even these beings prefer each the attraction of his own globe-chain; hence duty and not mere pleasure impels them beyond.

The evolution of a globe-chain once finished, its wholly purified principle of Desire is in concord with that of other perfected globe-chains. Hence in our solar system one outcome of evolution is mutual harmony of planetary and solar Desire. Beyond is the vast and intricate evolution of Kosmic Desire to be accomplished between themselves by that innumerable host, the Suns of the Manifested Universe.

PRAYER

MAN'S terrestrial condition we have defined as on the whole positive; his posthumous condition as negative. While in progressive earthly life his positive powers are indispensable, his negative ones are increasingly so. Therefore at the apex of progress, incarnated man must have at command every power

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of his discarnated state, in short, the balance of positive and negative powers.

During his long series of physical lives these negative powers are acquirable by whoever with discrimination cultivates in himself certain negative conditions. The attitude of pupil to teacher is a discriminating negative and receptive one. That openness of mind which enables truth from any source to enter, is a rare but most desirable negative condition. Spiritual mediumship and obsession often follow unwise cultivation of negative conditions.

Prayer is a universal and most ancient observance; one instituted by great teachers for a purpose deeply occult. Prayer is that negative attitude of heart and mind which opens them to influences from beings immeasurably in advance of the human race. That prayer might become a permanent observance it was wisely and truthfully intimated that through it all men would receive values, in fact spiritual gifts. Because of man's native selfishness, spiritual gifts alone did not long satisfy, so prayer became largely a petition or even a demand for material benefits. Thus it has continued down to our day; nevertheless the original office of prayer is now more and more clearly seen by a growing minority of devout and discriminating minds.

The prayer of one who said, "I am the bread of life," in fact the Lord's Prayer, contains a petition seemingly in accord with prevailing ideas, but to those who understand, "Give us this day our daily bread," refers to spiritual gifts only.

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That real balance and benefit may result, the negative attitude of prayer should be succeeded by the positive attitude of service. A life devoted to prayer and meditation is a negative one which balancing Karmic Law will offset by a succeeding life of necessary physical labor. What the human race would be if its positive powers were largely in the ascendant, we learn first from the warring savage, and afterward from the "Super Man" of such one-sided thinkers as Nietzsche.

Whoever with open heart and mind receives inspiration or instruction from any good and pure human source, is preparing to receive them from sources far higher; that is, he is beginning to fulfil the original purpose of prayer.

TRANSFERRED MERIT

IT is a doctrine of the Roman Catholic Church that one drop of Christ's blood being sufficient to redeem the human race from original sin, the remainder, shed in the Garden and on the Cross, is a legacy to Mother Church; one available through the celebration of the Mass. Furthermore, the excess of merit accruing from the sufferings, the self-denials, the prayers and penances of her saints and martyrs, is in custody of the Church and through her ordained and empowered clergy it can be applied to her every penitent. This dogma, rejected by the Protestant bodies of Christendom, is to the Occultist but perversion of an Arcane teaching.

The seventh principle of all components of our race

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is unified as one group-soul. The sixth or Buddhic principle of all great, unselfish helpers of their kind also has reached that consummation. Hence every pure thought and deed of such a helper is an actual gain to the group-soul. The resultant, ever-growing Buddhic group-soul consciousness is profitable to every man since each good deed appropriate to the Buddhic plane, acts somewhat on his Buddhic body, especially if he be brought to contemplate that deed and its author.

Herein lies the real efficacy of Mother Church. Contemplation of the life of Jesus and that of his saint and martyr followers, together with the spirit of emulation resulting therefrom, bring about that communion wherein their combined merits become to some extent one's own, first in the Buddhic body and then in its polar opposite, the selfish, passional nature. Because of this law, Christ's sacrifice is effective, and finally the shed blood shall redeem the world. To bring about that state wherein merit is transferable the machinery of the Roman Catholic Church is, for a certain order of minds, quite necessary. But to those outside her pale, adequate means are always available, and each and every one of them is enumerated in the word Emulation.

Like a two-edged sword, the law of transference cuts both ways. Hence the evil deeds of great sinners act upon the race through man's lower nature, the quaternary which to some extent is undergoing unification. Thus God and Satan are ever within us, warring for the prize of a soul.

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THE AFRICANS

NO nation on the foot-stool, not even the Jewish people, has suffered Karmic retribution equaling that meted to the Africans. The Arcane Records declare that these became black through sorcery and all infernal arts whereby in Atlantean times they enslaved the wills of their victims, pliant tools for their every crime.

The Adept in these arts, uses as far as in his power the forces which make for those heavenly ideals, the community and the national group-soul. Thus he creates a kind of group-soul of hellish characteristics with himself as its controlling center. No other deed of human wickedness strikes more directly at the Divine Plan. No other entails a more terrible Karma. Hence these re-incarnated Atlanteans are degraded and well-nigh brutish through the loss of their intellectual cunning. Furthermore, for uncounted centuries, the original enslavers have been enslaved.

The curse of bondage has been heavy indeed upon the African now past the lowest arc of his Karmic cycle, and on the upward course to ultimate liberation and enlightenment. The history of the unachieving black races who in Christian communities have been known to revert to Voodooism, shows their hope to be in an admixture of white blood with their own. Through the operation of the wise Law the curse shall become their salvation. To illustrate, in ante-bellum days the chattel slave-woman of the South was subject to her owner

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and as result some of the best white blood of that section is in the veins of the mulatto, the quadroon, and the octoroon.

Were it not for the slave-ship the negro would not have found these shores where the nucleus of the new sub-race is just forming. To the amalgamation touched upon in a preceding chapter dealing with Rounds and Races, the negro is yet to contribute what may prove a gain, or else for Karmic reasons a loss to the sub-race. In either event gain comes to the black race in whose interests numerous forces are now active.

The opening up of Africa's vast interiors will stay the ravages of the Arab slave-driver and break the demoniac power of the witch-doctor over those most abject and grovelling of all slaves, the victims of his dreadful methods. Contact with the outer world means for the native African a certain infusion of white blood. Nor must we overlook that at the culmination of the new sub-race, the egos representing the different Rays return to mix with and elevate their own peoples in their own lands.

PICTURES

ONE'S picture, whether painted or photographed, carries with it an occult influence suspected by none save those acquainted with the operation of Nature's subtle forces.

If a true artist, the painter would transfer to his canvas that in the features of the sitter which best expresses his inner being. Meanwhile the attention

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of the sitter is concentrated largely on the growing likeness of himself. Thus is directed to the canvas a magnetic current of double intensity charged with the artist's perception and the sitter's knowledge of himself. The atomic lives radiating from the sitter, as always from all men and creatures, are in this instance projected upon the canvas and a permanent connection between the sitter and his picture is thus established.

Should a friend hereafter look with love and reverence upon that picture, though years have intervened, the current, imperceptible to man's gross senses, but never wholly stayed, is at once augmented even after the original has left the earth-plane. Largely because of this law, one finds himself thrilled with the spirit of emulation when looking upon the pictured likeness of the honored living, or the memorable dead.

In photography the Sun's rays, those emanations of the Solar Logos, take the place of the painter. To the ordinary observer the result is an exact reproduction of the face, smiling perhaps when a frown is in the heart. Our investigations have shown that within the Sun's material rays are hidden the finer emanations of the Solar Logos, and by these interior Rays the man unmasked is pictured upon the film. Hence, all that the painter strives to express; aye, more of truth than a Raphael can delineate, is on that negative and largely on its reproduction, and is there discoverable by one endowed with penetrating vision.

Between the person and his photograph exist nearly the same conditions as between him and his painted

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likeness, and these conditions likewise endure after the death of the original. The venerated relics of the saints of various religions are efficacious not only because of the faith of the believer, but also because of the magnetic current established and maintained between the saint and his relics. As demonstrated by the psychic, a certain current exists between every one living or dead, and those articles once habitually worn or carried on his person.

LANGUAGE

IN Eden days of old, man was endowed with but negative virtues because mind, at first a questionable gift, was not yet his enlightener, nor had it produced in him selfish cunning, the first immature and bitter fruit of the Tree of Wisdom. In that far-off peaceful age of gold, mindless man knew no language save certain vowel sounds softly inflected; at first a peculiar sound of A, and then a peculiar sound of O, and later the entire series, in fact the seven voices of love expressing his every artless affection. These sounds were potent appeal to others of his race and certain of them to all lower creatures who, according to their ability, answered each in kind. Thus through that love-modulated language of the heart with whose correspondent the infant compels us, the infant race of men were lords of obedient creation.

The consónants originated with the letter M which signified one of the universal Forces. When eventually

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the hard consonants of command harshly uttered, or the harsher ones of rage and hate had drowned the primal sweetness, the magic spell was broken, and lo ! man and every other creature answered in kind, flinging back that battle challenge which succeeding ages have resounded, and all ears, willing or unwilling, still must hear.

The admixture of good and evil affections was moulded by man's enlarging mind into vowel and consonant sounds, first monosyllabic and then interspersed with polysyllables ; in fact it was moulded into aboriginal tongues epitomizing savage, barbarous and semi-civilized life. As enlarging mind compassed enlarging and more complex interests and experiences, language came to express them all until the great archaic civilizations were epitomized in tongues so potent that still they flourish, vital memorials of crumbled empires and buried peoples.

From the above hints it may be gathered that evolution of language is evolution of our incarnated humanities' expression of the Word. The original seven vowels and the original seven consonants, unpronounceable by the vocal organs of man as now constituted, have differentiated into many sevens. These can be concentrated into the seven-syllabled Word, or that of three syllables the AUM, or the monosyllable which no being save one of our septenary evolution can utter—although thousands in the East attempt it—and which is only indicated by the word OM.

Love devoid of Wisdom was the Word of mindless

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man. In the evolution of the Wisdom of the Word, Love has suffered much displacement, but in the perfected language of the seventh Race, Love and Wisdom are to blend in the correct intonation of both vowels and consonants.

THE CREATIVE WORD

THE Sacred Creative Word of which most ancient languages contain an example, is vastly more than a mere word of two or three syllables, or a sentence of seven or more syllables, or in fact any vocal utterance known to our planet. In its apprehensible relation to man, the Word is that Original from which all words in all languages are derived. In its universal and primitive form in this world the Word antedates speech, or the organs of speech, for it is producible by all breathing things.

The out-breathing, the in-breathing and the two turning points make one cycle of the Word which is divisible into two hemispheres; one external and objective, the other interior and subjective. The external turning point is the Libra, while the interior turning point is the Aries expression of the Word. The mouth at out-breathing is the Cancer, and the nostrils at in-breathing are the Capricornus expression of the Word which is really a sphere corresponding to the Sun, the Earth and the human aura.

The Word is likewise a number, the Zero, source of all numbers. Exoterically the O, and esoterically

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the sphere—the perfect model of form—indicate that number and form have a common origin, and that not the world alone, but also Cosmos and Man were constructed geometrically. In addition to these attributes, the Word is a color, or rather no color, the White Glory, that sphere from which emanate the seven or the ten prismatic rays.

In a cycle of breath, the outward flow corresponds to Libra, the personal will; the inward flow to Aries, the spiritual will. By constant change of polarity the Word is life-sustaining, not only on the physical plane, but on all planes, for Breath is universal. Between a dumb, mechanical and unintelligent use of the Word, and the ordinary speech of mankind, a great evolution of power has taken place, for speech is indeed an occult power, though familiarity has bred contempt. Notwithstanding all this, ordinary speech is an indefinite and so imperfect use of the Word. The sounding of certain syllables on a certain note, or succession of notes, during the cyclic motion of Breath above described, is an approach to the true Word.

Quality of voice has much to do with the true Word. Omitting sub-divisions, voices are of seven kinds. The sex voices of men and women and the undeveloped sexless voices of boys and girls are a lower quaternary of human voices, while the voice of that evolved being the normal androgyne and that of the still further evolved sexless Master together with the voice of the Creative Logos, are an upper triad. Of the first four voices, not one is capable of the balanced positive and negative nec-

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essary to correct intonation. The vocal organs of the normal androgyne have undergone necessary change, so the Word from his lips is a Word of power. The voice of the sexless Master is an indescribable blending of purified male and female qualities. That voice can still the winds and waves and awaken the dead, though wrapped in the grave-cloth of Lazarus; while the voice of the Solar Logos can call into being and preserve and finally destroy the seven globes of our system. The Sun itself is sustained by the Word of a still greater Logos, and so on until the unmanifested Absolute is reached.

The components of the seven-fold Word, pronounceable in seven ways none of which can without penalty be used for personal ends, are Divine Love, Wisdom, Will, and their purified polar opposites, in fact, the upper and the lower trinity joined together by the inmost unifying power of the Spirit. Because the Word is both destructive and creative, much relating thereto has not been given to the world at large, nor will it be given while as to-day, selfishness rules the human heart. No less an Initiate than Moses, using the Word in his own name and for his own glory when he drew water from the rock, was therefore doomed to die on Nebo within sight of the promise.

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WILL

FOR the preservation and for the evolution of every atom, man, planet and Sun, two opposing forces are necessary ; the positive force of Divine Will and the negative force of personal will. Without the opposition of personal will the world would be drawn into the Sun. Without that will the Sun would be drawn into other Suns. Without personal will man would no longer reincarnate and necessary earthly experience would be cut short. All planetary life shall yet be drawn into the Sun and our Solar Logos shall yet be united with a greater Logos ; but until the right balance between spiritual and personal will is found, these great unifications are not permitted. The evolutionary process is yet to render the personal will indestructible while drawing it into that condition of Para-Nirvana, oneness with the Divine Spiritual Will.

In the Earth's orbital revolution the two points of balance are indicated by the vernal and the autumnal equinox when days and nights are of equal length all over the Earth. To be more explicit, when on March 21 the Earth enters the sign Libra and the Sun enters the opposite sign Aries, and again on September 21 when the Earth enters Aries and the Sun enters Libra. This orbital revolution is said to be accomplished through the combined action of positive and negative forces. To illustrate : when on December 21 the Earth is in Cancer, the positive Sun in Capricornus would draw it to himself, but within the Earth is a neg-

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ative force of repulsion; so the two forces combined cause the orbital motion.

The cycle of human life has its axis, Aries-Libra, and its equator, Cancer-Capricornus. Regarding the Auric envelope as a zodiac, we find that Aries denotes that point in man's post-mortem progress when the force of spiritual will has reached its summit. Then the force of Libra, the personal will, awaking causes a trembling in the balance. This is the turning arc of man's cycle. He comes into objective life in his Cancer and reaches his prime at the balance point of Libra. Thus a hemisphere or half-cycle of human progress is accomplished. The physical man having here reached his fulness, the force of Aries, the spiritual will, draws him toward itself, and, because there is no resting place in Nature's mighty progression, man passes to his Capricornus and disappears from the physical plane that he may complete the other hemisphere, or half-cycle, at the balance point of Aries. Originally man's birth and death largely corresponded with the signs of the celestial equator, but, through the power of personal will, he has so far broken from the Celestial Law that now he may be born and may die at any moment of the year. On the other hand, when under cyclic law the hour of pralaya for this planet arrives, then because the race shall have attained the balance between personal and spiritual will, mankind as a unit passes upward.

The progress of the great souls who have identified themselves with the 25,000-year cycle, is quite differ-

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ent from that already described. Descended from subjective into objective life, these are born not in the summer sign of Cancer, but rather in Capricornus, the winter sign. Thus that great Hierophant the Master of the Seven Rays, Earth's most perfected Being, the one destined to become the first of all beings evolved or evolving on any of the seven planetary chains, in fact the one whose symbol is Mercury conjoined to Mars its polar opposite, was born at the advent of the northward-turning Sun. From Libra the great Ones pass to the summer sign of Cancer and so on back to Aries. The ordinary incarnations above described are in blind obedience to evolutionary law; the others are voluntary, but still in accord with the law governing special evolutionary processes.

WORSHIP

BELIEVING the invisible powers of the world to be swayed like himself by alternating love and hate, primitive man imagined them his possible friends, or more probable foes for whose favor he gave a fawning lip-service, or with grudging hand he offered up his firstlings on rude altars.

Such debased observance, descending even to human sacrifice, was superseded gradually by a worship narrow indeed from the modern view-point, but still a worship large as the times could attain to. Thus the family totem gave place to the tribal god jealous of other gods and jealous for his own glory, and therefore

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partial to his worshippers. Later the national divinity succeeded the tribal god; but that drawing together of peoples because of which the universal fatherhood of God and the universal brotherhood of man became at first conceivable and then generally acceptable, has required centuries for its furtherance, while its accomplishment demands the utmost endeavor of our own day. Evidently the world-worship of the All-Father is the religious ideal of the present.

Because of Truth's orderly unfolding, an ideal higher than this world-worship must, if attainable, grow from the attitude of mind which induces worship. The universal brotherhood of all beings is the ideal offered by the Wisdom-Religion to this enlightened age. But the attitude of men toward their supreme Elder Brothers should be one of love, reverence and loyalty unattained and unattainable by those who have never bowed the head and bent the knee in worship of that large conception, the impartial Father of us all.

While the founders of great faiths required of their followers necessary love, reverence and loyalty, those followers ere long confounded all requirements with actual worship. Early times were not ready for that nice discrimination which divides worship from ideal love, reverence and loyalty; therefore what the great teachers never desired soon came to pass; henceforth they were honored as gods. Nevertheless the worship of the wise and good embodied in those great ones has been preparing the race through centuries for that which yet is to supersede every form of worship.

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THE CENTRAL MESSAGE OF THE AVATAR

DECAY and death and passing have for ages been stamped on the face of Nature and of man, and yet the first Race in their Sacred Land lived on and became the second. That the perfected sixth Race shall live to be the seventh is evident to those who read between the lines of the Arcane Teachings. The globe condition known as the first Round merged into the second; and that the sixth Round will merge into the seventh without physical death to any entity is by all analogy equally true. Gradual uplifting and refining of the entire environment through the instrumentality of perfecting mankind shall bring about the Millennium glimpsed by prophets and dreamers ere yet Isaiah foretold the peaceable kingdom, the dwelling together of all creatures.

The perfectibility of man's physical organism, though announced by Paul, was by him veiled in teachings adapted to his time and environment. Not upon this earth, but in super-mundane realms, would corruptible body be raised incorruptible. But let it be said that in its age of perfection the Earth shall have become what we in our gross surroundings would deem super-mundane. To Paul physical body was already the temple of God, holy and not to be defiled without incurring severest penalties. Granting that "Flesh and blood cannot inherit the Kingdom of God," we contend that the flesh and blood of man's physical body yet to be, will little resemble that to which the Hebrew Initiate referred.

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The resurrected body of Jesus, proved by Thomas to be the same yet not the same, in fact the temple destroyed and in three days builded again, was the first fruit of an evolution God-ordained; one destined to include the human race when, in this world, death, the last great enemy, shall have been overcome.

Herein we believe lies the vital message of the "Second Coming." Herein the incentive to universal improvement; nevertheless it should be remembered that none can wholly outstrip his fellows; still each can be to the other an impetus or else a drag.

Only the resurrected Jesus can demonstrate the perfectibility of man's material vehicle and convince the selfish and the sinful that outside of brotherhood their every act recoils upon themselves.

Would men rise above the mortal ills which, ignoring human distinctions, menace all alike? If so, let them practice brotherhood first to one another and then to an ever-widening circle of life. Would men multiply the brief years deemed the measure by Divine decree allotted to mortality? Let them practice brotherhood universal in its scope. So doing shall they lift every creature toward that Divine Unity, that imperishable Oneness which, because largely their bringing about, shall recompense them richly through the law of Absolute Justice.

Down the Christian centuries the Church has preached and practised, but the multitude has turned from her Founder, or followed him afar off. As yet the lamp of the spirit burns but dimly in man, while

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too much the torch of self-interest lights the darkness of his way. Nevertheless, true self-interest is identified with the Spirit and forever and forever is undivorceable from it.

For their arousing to right effort the spiritually dull and undiscerning multitudes need more than the Church can offer. An Avatar, a "Second Coming" like that we have described, must to their gross eyes identify spirituality with true self-interest; but such an Avatar, heretofore impossible, has not yet descended to bless the needy world. Identification of spirituality with true self-interest would mean solution of a thousand problems which menace our modern days. Immediate solution is however, impossible, for the terrific impetus of wrong-doing cannot be checked on the instant.

The retarding, the pause, the disappearance of wrong! Does it not mean the New Jerusalem descending until her firm and deep foundations find the during and familiar hills of Earth? The New Jerusalem! Shall we not behold her proud, encircling walls; her portals wide and many, opened everywhere; her towers; her temples numerous; her summits, domes and peaks in regions of the driven cloud, and there more lofty seeming midst the far, dim twinklings of the night, or golden all with morn and eve's transmuting alchemy? Shall we not behold the tranquil City of our earthly peace; the promised City just reward of true self-interest; the heaven-appointed City won from skies afar?

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THE SACRED LAND

HAVING traversed in somewhat hurried way certain provinces of Occultism, we arrive in our spiral path at the point above that whence we ventured forth. The following in regard to the "Sacred Land," is indicative of a more interior survey of domains awaiting the penetrating eye and the understanding heart. Whether it shall be the present writer's happy duty to act as scribe of certain interior instructions, or whether to another shall be accorded that privilege, does not as yet appear.

It is taught that since first the foundations of this world were laid, her poles have suffered more than one reversal due for instance to attractions counter to that of the North; attractions felt by her when in certain arcs of the Sun's stupendous orbit. Again, the over-balancing accumulation of ice at the pole having the largest land area, will at intervals contribute to the causes of reversal.

For untold centuries the great continental island capping the "south pole" has been sheathing itself in ice of mountainous thickness and enormous weight; a frozen sea heaping higher and higher upon the balance point of the Antarctic hemisphere, and destined some day to burst the zonal bounds and deluge the continents perhaps to their northmost shores. Such cataclysms, rock-recorded in the geological ages, are in mysterious way related to the ending of a Planetary

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Round, or else to the inception of a Root-Race. Many minor happenings due apparently to the changed inclination of the Earth's axis in certain arcs of the great equinoctial cycle, are related interiorly to the birth and development of the sub-races.

Certain teachers hold that the "Imperishable Sacred Land," the Mount Meru, the Eden of the harmonious and undying first and second Root-Races, was no other than this now wholly barren and forsaken Antarctic Island. At the inception of the third Root-Race came the first reversal of the poles since that occurring at the end of the third Round. Hence during the cycle of the third Root-Race the real northern pole was in negative relation to the Pole Star.

At the inception of the fourth Root-Race the northern pole again became positive to the Pole Star. At the inception of the fifth Root-Race occurred a great historic cataclysm incident to the reversal which again made the northern pole negative to the Pole Star. The last reversal prior to that due at the termination of the fourth Round, will occur at the inception of the sixth Root-Race. The poles then resume their normal position and a higher correspondent of the Golden Age of the first and second Root-Races—simple child-like peoples that knew not death—becomes the heritage of those sophisticated yet child-like beings, the undying sixth and seventh Root-Races.

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THE SEVENTH RACE

IN dealing with the unmixed Africans they were pronounced a non-achieving people. These obstructors of human progress are to be absorbed by the races that have maltreated them. Thus for Karmic reasons they will lower somewhat the standard of those races while lifting themselves as units.

Every color of the spectrum has representation in the seven principles or bodies of man, and at certain periods of racial unfolding one or another color to some degree tints the cuticle of the physical body. Thus the Kamic principle tints the skin of the Indian a pronounced type of the low red, yet withal a man of courage, of will, of justice according to his crude standards; in fact a man of characteristics capable of great uplifting toward their polar opposites.

When the human was a one-principled creature, the Orange Ray of his Hierarchical Source colored the physical body. The first Root-Race in original possession of the Sacred Land was an orange-hued people vitalized even to deathlessness by their Solar Hierarchy. So even as the first, the seventh Root-Race, those world-wanderers during the middle ages of the Fourth Round, are to be tinted and vitalized by the Orange Ray the source of what yet shall become the dominant principle of man, his perfected fire-body.

Evidently the seventh sub-race of the fifth Root-Race, likewise the seventh of the sixth Root-Race, will

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approach the true golden orange, a color not yet discerned by physical eyes. In the great upward sweep to successive culminations, the proud, self-sufficient Anglo-Saxon shall encounter vigorous rivalry, not from the decadent brown races, but rather from the yellow Mongolians now turning from an inert past to a progressive future worthy of this century and many succeeding ones.

THE WORLDS

THE Arcane Science recognizes beings other than those evolved or evolving upon the Suns or the planets of the Universe. In fact it regards all Suns and planets as themselves intelligent beings, the Titans of creation, in shape preserving the sphere, that model of form from which man deviated, and to which he will return when in his perfected and deathless fire-body he moves with the freedom of a planet.

"The Planetary Process" describes the upbuilding of our planets from the residuum of older solar systems, and it may be added that each planet of the ten is a group-soul of more or less permanence. The unifying souls of each future planet were in pralaya until the inception of our solar system. Then the Creative Word of our Logos awoke them to primary self-conscious life. As for the vital principles of the older planets, those principles were in past eons united with their ruling solar Orb.

Although Jupiter is a seven-fold and even a ten-fold planet, his real evolution, together with that of his

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humanity, is concentrated upon his highest plane; hence all else of his substance and group-soul life is residuum to be assimilated by the planets in descending series. Evidently the group-soul of Jupiter has but one permanent component, Atma. The group-soul of Mercury has two permanent components, Atma-Buddhi. The group-soul of Venus has three; that of Saturn has four; that of Mars five; that of the Moon had six, but these were long ago united with the group-soul of the solar Orb.

The Moon's discarded physical principle is to unite with that of the Earth which is a septenary group-soul. Certain rock and mineral principles of all the planets, from Jupiter down to this Earth, are to unite with the basic principles of the outer planets, for Neptune is an eight-fold group-soul, Uranus a nine-fold group-soul, while the outmost planet is a ten-fold one whereto every residuum is to be gathered. Finally the solar Orb, containing a certain residuum, is to become a gigantic and complex group-soul, the summum bonum of all evolution within the direct purview of the Arcane Science.

The subject of this chapter is indeed a large one of which but a hint is in line with the purpose of this volume. The anatomy of the Earth, seven-fold or ten-fold within, and seven-fold without; her seven or forty-nine major and minor centers reacting Karmically on mankind and even on her lesser progeny; her vast arterial system; her mysterious heart-center whence the Kundalini passes poleward; her Kamic

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principle rending the surface in fiery cataclysms; her Astral principle upheaving the oceans and sinking the shores: all this of the earth—corresponding with imperfect man who at times arouses her slow anger to destructive fury—moreover her stable and self-luminous orb corresponding with Super-man, her perfecter and ruler, are matters of detailed teaching for which the world at large is not yet prepared.

KALI YUGA

ACCORDING to the chronicles, Kali Yuga, the black age of iron, began for mankind as a whole at the death of Krishna 5,000 years prior to the cycle of 1898. The 12,000 Devia years, or the 432,000 ordinary years of this Yuga, are those which the most backward races of mankind require to reach the enlightenment of the succeeding Yuga.

The cycle of 1898 is significant in that it marks the small beginning of the sixth sub-race of the fifth Root Race. At the dawn of that cycle certain advanced egos of the fifth sub-race emerged from the shadows of Kali into the sunlight of Sattva Yuga. In a quarter of a century from 1898 that nucleus shall have been appreciably increased. Through the Bud-dhic principle the advent of the World-Teacher is always a powerful stimulant to the rightly inclined; hence many now in the outmost circle of Kali will at his coming join the Brotherhood of the sixth sub-race now centering in this country where the powers of

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Sattva and Kali, already crossing swords, are to wage long and determined war for supremacy.

Not until one seventh of the Earth's population, in fact not until about twice that of the United States at this writing, is numbered in the new sub-race, will its culmination occur. As to dates, a thousand years are but a fraction of those necessary to such an end. At the summit of the segregated sixth sub-race will come its dispersion to the points of the compass. This because that race must lift from Kali Yuga the less favored peoples, those mill-stones hung about the neck of Progress.

Dispersion may mean the disruption and disintegration of these federate States for, in the World-Scheme, the evolution of a sub-race is of primary moment, whereas the integrity of any nation, even that which is to be the mightiest of nations, is but secondary. The inception, rise, culmination and dispersion of the seventh sub-race will in a way duplicate those of its predecessor.

Not until the vast majority of the human family has risen from Kali; in other words, not until the seventh sub-race influence is widely felt, can the inception of the sixth Root Race become possible. In conclusion, not until that Root Race is a palpable fact upon re-arisen Lemuria, can the periodically returning World-Teacher be received with one clear voice of world-wide acclaim, and one great heart-beat of universal love.

